

A TREATISE OF ECCLESIASTICALL DISCIPLINE:

Wherein that confused forme of gouernment, which
certeine vnder false pretence, and title of REFORMA-
TION, and true discipline, do strine to bring into the
Church of England, is examined
and confuted:

By MATTH. SVTCLIFFE.

I. TIMOTH. I.

Τὸ δὲ τέλος τῆ παραγγελίας ἐστὶν ἀγάπη ἐκ καθαροῦς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως
ἀνυποκρίτου, ὥν τινες ἀσχήσαντες ἐξέτρεψαν εἰς ματαιολογίας.

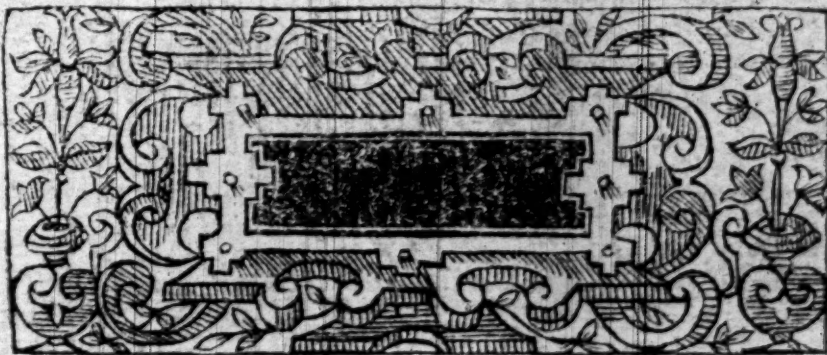
The end of the commandement (which is the summe of true discipline) is loue
with sinceritie of heart, sound conscience, and faith vnfeined: which some
missing, are turned aside into vaine brabling about words.

GREG. NAZ. *in orat. in Basilij laudem.*

Facilius bene instituta dissoluntur, quàm dissoluta restituntur.

Good orders are easily dissolued, but being once dissolued,
are hardly restored.

Newly corrected and amended.



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TO THE RIGHT HONOVABLE
THE EARLE OF BATHE,
HIS VERY GOOD
LORD.

J. Hooker



Number there be, (my good Lord) which considering the beginnings, continuance, and bitter pursuit of the quarrell about discipline, do of good zeale lament the piti- full effects of our disagreement: others there are, that of idle conceit fall into woonderment at the causes. But as long as either the one do nothing but lament, or the other (as men amazed) gape and woonder : neither the causes nor effects are remooued. For as in distresse of weather, and danger of wracke, matters are not remedied nor settled by vaine lamentations, and idle woonderment, but by prudent counsell, and setting hands to the tackle: so in the danger of wracke of this our Church, occasioned not onely by the disagreement of the pilots and sailers, but also of the passengers themselues; neither cold complaints nor vaine admiration can serue, but good and godly counsell, and diligent labour in disco- uering and remoouing the causes of our contentions and troubles. Wherein, that I may not onely (as idle lookers on) giue aduise, but with example helpe to satisfie those that are discontent, and ioine with those that seeke to remooue contention and contentious persons, that wil not be satisfied: although not best able, yet as willing as the best, I haue first (after long silence of others) entred the lists. I know, not without danger: but God that hath giuen me courage not to feare either their force or their practises, I trust, will giue me meanes to escape them, if I cannot auoid them.

Of all these contentions and quarrels there is but one issue, which I will tender vnto the aduerse parties: If the discipline which they extoll and commend vnto vs, be (as they say) commanded by Christ, let them neuer trouble them- selues further, but shew that onely, and it shall be received. For scarce doth he deserue the name of a Christian, that will refuse or denie the lawes and com- mandements of Christ. Let them therefore leaue their declamations and ex- clamations against the gouernment: let them also leaue their models and libels, for they are to no purpose, and do but hold men in suspence, that do continually looke for prooffe out of Gods word, of their promised and future discipline: but on the other side, if their presbyteries and the parts of their presbyteries, and their presbyteriall gouernment, their conferences, and their synods, and the souereigntie of the people, and their deuises of doctors, ciders, deacons, and widowes, together with diuers nouelties and quirks in the Pastors office, be no- thing but a masse of distempered fancies, proceeding from melancholike brains, and blowen out with mightie words without authoritie of Gods word, or anti-

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quitie, as I trust, I haue shewed in this discourse, and with the grace of God shall alwaies be able to maintaine : then I would desire them to settle themselues, and to brag no more of their glorious discipline, for beside that it is destitute of authoritie, the same is most confused, absurd, imperfect, yea, almost vaine and ridiculous. at the first it was deuised by men ignorant of state and gouernment; now it is maintained by men deuoid of iudgement.

Those that are in authoritie, when they see these things, (I doubt not) will be more bolde and carefull to maintaine religion, lawes and orders, without which no state can be maintained : and to correct the stubburne and disobedient, whose disobedience and contumacie hath passed vnder a maske of zeale and conscience. Priuate men, they will (I trust) be wise with sobrietie, or be aduised better, if they taste the punishment of presumptuous curiositie: for it is not tolerable that subiects should rule their gouernours, or offenders iudge of lawes, or iudges be put to answer the parties. Yet this hath been hitherto the case of the Church of England. euery modellor and libellor taketh on him to prescribe lawes, transgressors of ecclesiasticall orders are admitted to plead that the lawes are leud and corrupt, and that the Parliament, yea and Prince was not wise that made them : Ecclesiasticall gouernours, they are, as it were, called foorth to answer whether the lawes they practise be good or no : and who must sit iudge in the cause ? forsooth Hicke, Hob, and Clem of Clough, yea, and Margaret and Ioan too : for they forsooth now do prate apace of discipline, and giue vs out their censures. Let it be as best may be for them, yet must the consistorie consistiing for the most part of merchants, artificers, yea and husbandmen, decide all these controuerfies. Which things when I haue shewed to haue been taken vp without authoritie or commandement, and vrged without all reason; they must be very obstinate, that will continue in these disorders, and very negligent, that will suffer such a scandall, so preiudiciall to all law and gouernment.

Some will percase finde fault, that I handle these men too rashly, being lambs of Christs flocke, and weake brethren lightly scandalized : but the matter is easily answered. for if they be so weake and brittle as they pretend, why are they not onely still contending, but like cunning leaders, alwaies commanding and prescribing ? if they be brethren, why are they continually railing and wrangling with their brethren ? if they be lambs, where learned they to barke and bite ? these be no properties of brethren or of lambs.

Wherefore, seeing they haue declamed at full, and degorged all their malice against our gouernment, they must haue patience to heare what we haue to say against their presbyteries and all their platforms. If it greeue them to see their mysteries discovered, and their plats disgraced, let them impute it to themselves : for seeing they haue begun this lustie course, they must be content to receiue our modest answer, and (as the Poet saith) to haue their deuises retorted. Yet may not I compare with *Th. Carw.* who for biting and for gybing hath scarce his second : and had he, yet would not I second him.

If it be lawful for them to denie the princes supreme authoritie in ecclesiasticall causes, and to reuell at laws & gouernment, I trust my speech for the princes authoritie and lawfull gouernment, against the incrochments of new lordings of the consistorie, may haue fauourable audience. Their speakes that are as one saith (τὴν ἱλιάδου μακρότερον) longer than the discourse of the Troian wars, and more fabulous and vaine than the tales of the Troians prowesse, haue notwithstanding

Eurip. ὑμεῖς δ'
ἐχθρὸν ὅμοια τοῖς
θεοῖς ἔμμεσσι.

DEDICATORIE.

standing been heard: my discourse shal not be long, but so true that all the disciplinarian faction shal not disprooue it: and therefore I trust it shal obtain fauor to be read. The same I haue made bolde to present to your Lordship, & vnder your name to the view of al that lust to read it: for I inuite none, nor refuse any reader. And this I do, not to drawe your Lordship into these quarrels, vnto whom I owe al seruice, & desire of God all increase of loue and honour, but to submit my selfe to your Honors iudgement, or any indifferent persons doome, for the matters therein conteined and discoursed. As your Lordship is a true Christian, nouised in religion euen from the cradle: so I doubt not, but you will for your part take vpon you the cause of religion wounded, and disgraced by these ciuill and almost domesticall wars, which committeth, and casteth hir selfe into the armes of all well affected Christians, desiring to be relieued, and that this matter of controuerfie may be ended by conference, disputation or writing, or any means. As your Lordships noble house hath alwaies woon honor in seruice of their prince: so it will be a most honourable seruice for you, to vphold the prerogatiue and maiestie of so gracious a Prince, oppugned and troden vnder foote by the new desired presbyteries. The cause of lawes, orders, learning, and reward, commeth also now in question: for if that, which the presbyterie shall deeme to be according to Gods word, must passe for law, what hope of law and order? if the vnlearned husbandman and artificer be iudge and disposer of the rewards of learning, let euery man leaue the Vniuersitie and Schooles, and betake himselfe to the plough, or some good occupation, that he may learne to be an elder rather than a schollar. But of this there followeth a larger discourse hereafter, and therefore this may now suffice. Vouchsafe my good Lord, to accept this simple present, as witnes of a gratefull minde: it should haue been better, if my power had been to my will: but this is all that present occasion could affoord. God which hath indued you with a noble minde to do your countrie honour, grant you opportunitie and meanes to shew the same, to the honour of God especially, and next to the benefit of this Church and Common wealth. *London the 1. of Iannuarie, this presens yeere 1590.*

Your Lordships most bounden,

MATTH. SVTCLIFFE.

To all those into whose hands and vnder whose
censures this Treatise may come, *Matth. Sutcliffe*

wissheth the increase of Gods Spirit without par-
tialitie in iudgement, and zeale in
godlie knowledge, from our
Saviour Christ
Iesus.



THe pretence of trueth and reformation (good Reader) being a matter so plausible, and the defence of error and superstition being so odious; it is not to be marvelled if the weake and unstable which are carried about with euerie blast of false doctrine, be mooued with the clamorous pursuite of such as pretend nothing but the abolishing of errors, and establishment of true discipline, either to allowe of the presbyteriall gouernment which certaine commend for true and reformed, or to dislike the orders of our Church, which with open mouth and great heate of words the same giue out to be superstitious, false, and disordered. Of which cause, although manie bitter aduersaries of our state, and open fauourers of the aduerse partie are sproong up: yet are they nothing so dangerous, as those that hate vs without cause, for some secret purpose, which they keepe to themselves, and yet not so closely but that others feelee it. The Church hath yet some small remainder of those large indowments, which the bountifull princes of this land, and some well disposed subiects bestowed on the Church for the honour of God, and maintenance of learning, and the Ministerie. Vnto this portion (I feare me) we haue too manie importunate sutors, and may say of the goods of the Church, as Euclio said of his pot of golde, that they haue manie enemies, if we may call them enemies of the Church goods, that are so much enamored of them.

*Plaut. in Aul.
Næ tu, olla,
multos inimi-
cos habes.*

Those that haue consumed their owne goods and deuoured the late lands of Abbeies, their stomacks are nowe so eager, that they can digest not onely tythes, but also glebe and Parish Churches. For as Rauens do follow great armies for praie, and as certaine sorie hindes, and ragazzoes that come along with the baggage of the campe, and follow the warres not for any deuotion to fight, but rather for hope and desire to spoile those, which the souldiers shall haue slaine: so diuers there are in our Church mustered in the rolle of reformers, which notwithstanding haue as much religion as their mules, and onely desire and seeke, when the Church by
contention

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contention and faction is laide downe flat, to gather up the spoiles. Others there are that hope that the goods of the Church shall come to the Consistory, and led with wan hope dreame thereof manie golden dreames. These make account to be chosen Elders of their Churches, and to haue the disposition & sharing out of euerie mans portion: the remainder, if nothing els, they hope shall be deuided among themselves, and many farmes and tenements in conceite they appoint to their friendes.

Some there be, that haue passed away their annuities and tenements, whose onely hope is that which others haue, hauing nothing themselves. These must either haue a partition, or els some portion, or place in the Church, if it be but some Deacons roome: for they are good for nothing in the common wealth, therefore doth it stand them vpon to haue some innouation, if so be they can thrust themselves into the Church.

There is also another sort, I cannot tell what title to giue them, but they take vpon them vnder the name of Ministers, to raile against al that withstand their fancies; which wandring vp and downe without calling, or certaine staie of lining, meane to take that from others, which by honest meanes they haue not themselves. I meane not T. Cartw. for he is too stout hearted to wander any more, or to gather crums vnder other mens tables: and like a wise fellowe, hath purchased more in persecution, then any minister in England in so short space in his greatest prosperitie: yet if to his Hospitall, and other purchase he could adde some hundred pound pension, I thinke he will finde no text against it, and therefore they saie he is still vnderhand thundring out the praises of his discipline.

And some there be also of the Ministerie, which now temporize, and make faire weather, but sticke not couertly to prefer the new discipline: men most unworthie of their places, which unkindely bite their mother that nurseth them: and foolish, that like Lycurgus (of whom Poets fable) do hewe their owne legs which do support them, and speake against that which maintaineth them. These, although they talke much of equalitie, yet hope to be chosen Presidents of the consistorie: so violent a thing is ambition, that although they liue now well, yet will they hazard all to haue part in the gouernment: they disdaine to be gouerned by others. These although among equals none is chiefe, yet by their owne proper dispensation, they will needs be taken for principall men.

Terenz. Se omnium primos haberi volunt.

Adde hereunto the stirring mindes of men Malecontent, which howsoeuer they fare, thinke their present condition most burdensome, so they may see an innouation and change, they care not whether Church or common wealth be changed: but oft times it falleth out, that such men change for the woorse, and verifie that prouerbe that saith, In changes seldome comes

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ἰσοῦς ἀνὰ τὴν
ἐν πάρεσσι
οὐρανῶν.

comes the better. Generally it is imputed to our nation that we loue strange vanities, and that as the common saieing is, we loath our familiars, and set our mindes on strangers and vncouth nouelties: and therefore no maruell if partly through couetousnes, partly through pouertie, partlie through ambition, & desirc of innouation, there be many that not content with the present state, desire the newe Presbyteries: but being ashamed of the causes that draw them into this faction, with one voice they professe that they desire reformation, and the establisment of Christs discipline, and hypocritically they seeme to sigh for Christs kingdome: for so they intitule that newe gouernment. So that their arguments answered wherby they would prooue their discipline to haue hir originall from Christ, and his Apostles, their leaders can not choose but confesse, that they are false Apostles, and vainely pretend the name of Christ, being stirred up by Satan, to hinder the course of Christs Gospell: their followers cannot choose but be ashamed of such leaders, and their owne practises.

The argu-
ment of the
whole dis-
course.

I haue therefore chosen that argument, which containeth the whole difference, & undertaken to shew the vanitie of their brags, and that the whole substance of their discipline (as they call it) wherein they differ from vs, is a meere humane deuise, neither instituted by Christ, nor practised by his Apostles, nor approoued in the ancient Church of Christ: naie further, that the same is preiudiciall to the state, to hir Maiesties gouernment, and the liberties of hir subiects: in sum, that it is a masse of indigested deuises, and full of confusion and disorder. And therefore I conclude, that they haue profanely abused the word of God, to the commendation of their own deuises, and that wickedly they haue intitled it, The discipline of Christ, The eternall counsell of God, Apart of the Gospell, and the word of God, A mark of the true Church, and impiously haue called it, The tabernacle of God, The Temple of the Lord, The beauty of Zion, & whatsoeuer their untemperate affection suggested to their mindes, and that falsly they haue torn, racked & abused the scriptures to serue their violent humors.

Which if I make so manifest that the indifferent Reader shall confesse it, and the obstinate and most factious dare not publikely defende their Presbyterial nouelties, I trust thou wilt acknowledge how much thou hast beene abused with vaine words and hypocriticall gloses, and be more warie how thou gineest credite to faire protestations, and detest those that make reformation a cloake for their greedie spoiles: those that are in authoritie will be more bolde, and (I trust) watchfull to repress the malice of seditious and vagrant percurbors of the Church, and vaine ianglors of matters which they understand not. As for the Ministerie and learned sort, I wonder what reason they haue to fauor those that seeke the overthrow

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throw of the Ministerie and decay of the Vniuersities, as examples of other places where this goodly reformation is receiued, might teach them, if they were not either blinde and deuoid of iudgement, or wilfully bent to haue their conceited church gouernment.

But may some saie, If the case be thus cleere, how are matters growen to this extremitie? the answer is short: that where men hope for profite, they are hardly induced by reason against their commoditie: this contention was good for some. Againe, while good men detested contention, they thought it sufficient to defend their owne orders, and so were unwilling to disgrace others: and because they acknowledged the godly labors of Caluin, and them of Geneua in matters of faith, they would not strue against some of their errors in points of gouernment: but seeing the importunitie of them that both by their autoritie, and practises oppugne our gouernment and disgrace it: we haue been enforced to lay open their infirmities also, so that all men may see they be but men, and in matter of gouernment not comparable to antiquitie. Seeking the verie fountaines of this controuersie, we found the weaknes of their cause, which I doubt not but I haue laid open, so that thou maiest see it also.

Beza in his
Epistles to
diuers of our
countriemen.

Wherein that thou maiest the better conceiue my meaning, and understand the controuersie, this I would haue thee to remember. The frame of their building the disciplinarians laie as it were vpon five pillars: that is, Doctors, Pastors, Elders, Deacons, & Widomes: yet do they not giue the gouernment, but to the Consistorie consisting (they say) of the Doctors, Pastors, Elders and (as some saie) Deacons. In diuers cases matters are referred to conferences consisting of Consistories within a precinct, & sometimes to Synodes, which they make prouinciall & nationall. in all matters of weight, they require the consent of the people. This deuise (I saie) hath no ground of Gods word, nor approbation of antiquitie. the very groundworke of their building is faultie: the Doctor as they understand him, is by them newly framed, his autoritie is vsurped: their maner of electing and deposing the Pastor is new: the equalitie and embasing of Pastors is nowhere commanded: pluralitie of Pastors in one Church is strange: Elders are officers of a new erection, and haue nothing to shew for al their office: The office of Deacons by them is profaned: widomes are not obserued in the churches of France nor Scotland: The consistorie and whole practise of it is without institution of Christ or approbation of Scriptures. which may be said also of their maner of conferences and Synodes. As for the supremacie of the people, it is not onely vsurped without commission, but also absurd and deuoid of reason. In sum, their whole discipline is taken vp without authoritie of Scripture, and which is also to be considered, it is a

The sum and
substance of
that disci-
pline which
is confuted in
this booke
Discipl. sacra.

THE EPISTLE &c.

confused and imperfect proceeding, preiudiciall to Princes autoritie which by Scriptures is due vnto them, and not to be compared in any respect with the gouernment by Bishops, which haue both better autoritie of Scripture, and most assured testimonie of all antiquitie. This is that which in this discourse I haue auouched, and I trust, haue prooued: and in this order which I haue here set downe. It had beene, I confesse, a better course to begin with those that haue chiefe autoritie, and to descend to inferior parts and persons: but their confused proceeding hath caried me out of the way, to follow wayward men in their owne footesteps.

If thou pardon me this fault, the rest I hope shall better satisfie thy expectation. Wherefore crauing onely indifferencie, and that iudgement which upright Iudges neuer denie, that sentence may be framed according to proofes: I commit this treatise to thy view, and thy selfe to the protection of the Almighty: and for the rest, I refer the curing of the greefes of our Church to Christ Iesus the souereigne Physition, that hath purged it and redeemed it with his blood.

Yours in all Christian and hartly affection,

MATTH. SVTCLIFFE.

A TREATISE OF ECCLESIASTICALL

Discipline, against such as falsely
pretend the reformation of our
Church-gouernment.

CHAP. I.

Wherein three reasons are alleged against the generall frame of their discipline: First, that they haue neither truly described it nor diuided it, as is proued by their severall treatises, and the descriptions and partitions therein contained. Secondly, that they are not yet agreed about the fundamentall points of their discipline: but one saith one thing, another another thing, and therefore ought not, nor cannot be heard, nor satisfied in their demands, nor haue reason to complaine of repulse, seeing they know not what, nor how much to aske. Thirldy, that they fondly pretend their discipline to be of God, seeing neither the fathers euer knew it, nor themselves euer found it in the word of God. Afterward, the signification and description of discipline is deliuered; and the state of the question betwixt them and vs, set downe.



It may percase seeme strange, that in so many Treatises framed about discipline, so few haue gone about to tell vs, the diuers significations of the word, and to describe that forme of discipline which they would haue, and to assigne the parts of it; none haue done it sufficiently, especially the word being taken so diuersly, and the matter being so generall, & the parts of it so intricate & perplexed. Was it, thinke you, that they might conuey away matters in the darke: and that whatsoeuer in generall is spoken of discipline, they might ascribe to their maner of

discipline? The first error therefore I obserue in their formes is this, that debating of discipline, they haue obserued no Logicall, nor orderly discipline in their discourses. *Caluin* handling the argument of the Churches discipline, doth not so much, as in a word, shew what it is: his diuision of Ecclesiasticall discipline, is very pitifull: Either (saith he) it is common to all the Church, or proper to the Clergy or Ministerie. Againe, That which is common consisteth in admonitions, excommunication, fasting, solemne praier, and other exercises. The discipline of the Clergie consisteth in certaine canons made of purpose, to containe them within the compasse of their duety: in which diuisions these faults are notorious.

First he diuideth things confounded, and in talking of discipline of maners, he according to the rules of Popery (from which he would seeme to depart so farre)

Instit. lib. 4. c. 12.
That *Caluin*,
Beta, *Daneau*,
and others haue
handled the ar-
gument of disci-
pline confusedly

farre) singleth the discipline of the Ministry from the rest of the Church: as if the discipline of the Ministers there set downe by him, as that they should not dice, riot, daunce lasciuiously, were not common to other Christians.

Secondly, in setting downe the parts of discipline common to all the Church, he maketh those exercises to be parts of Church discipline, which are vsed by those that are not of the Church: as admonition, which is a ciuill matter: and fasting and praier vsed by Pagans.

Thirdly, he doth make his presbyterie and synods subiect to admonition and excommunication of others, in saying that all the Church is subiect to the common discipline.

Fourthly, he maketh no difference betwixt those which rule, and those that are subiect: for the discipline (saith he) is common.

Fifthly, his diuision is most defectiue: for he omitteth the discipline obserued, in making lawes and orders, in election and deposing of officers, in deciding of controuerfies, which are principall parts of discipline.

Sixtly, very absurdly he distinguisheth iurisdiction & the power of the Church from discipline, which without them is nothing: which is as much, as if he should separate a man from a liuing creature, and make *genus & speciem* members of one diuision.

Lastly, praier and fasting, and exercises of humilitie, being the dueties of all Christians seuerally, are not fitly made parts of discipline of the whole Church ioyntly: and admonitions that are priuate, are leudly made part of the Church censures that are publike, and with publike authoritie executed.

The same man talking of the Church, doth vnskillfully diuide the gouernment, orders, power, and sacraments of the Church: for in diuisions it is absurd that one member should be contained vnder another, as in this, gouernment vnder power (for what lawfull gouernment can be without lawfull power and authoritie) and orders vnder gouernment. And very inconuenient it is, that things of diuerse natures should be mingled, as matters of right (which is a qualitie) with substances, matters of order with sacraments. And absurd it is to separate sacraments from the word, as it were seales from the writing. This is sufficient to admonish thee that nothing can be more confused then *Caluins* Treatise of discipline, and the gouernment of the Church.

Beza doth neither define nor diuide the discipline of the Church, for any thing that euer I could read, no not in all those questions which he handleth of discipline, and the gouernment of the Church. He talketh of the power and authoritie of the Church, but the description thereof is but one part of discipline, and respecteth onely the gouernours: the duty of the rest of the Church, and of the whole body he omitteth. In his Treatise against *Erasmus*, he telleth vs that discipline is a certeine order, but what, he sheweth not: he mistaketh generall counsels for the whole body of the Church: for in generall counsels there is not the whole body, but the whole company of the gouernours of the Church represented. He vnskillfully diuideth the members of the Church (I need not to admonish him, how vnproperly he calleth the functions of the Church members) into those that preach the word, and those that distribute the goods of the Church, and those that are gouernours of discipline, and magistrates that administer both ciuill iustice, and procure the peace of the Church: for if this diuision were good, then were ministers of the word not to deale in discipline; for parts & members

*Instit. lib. 4. c. 1.
d. 1.*

Conf. c. 5. num. 10.

Conf. c. 5.

Ibidem.

members of one diuision may not be confounded. Now that the magistrate should be an officer of the Church, the disciplinarians cannot abide: sure it is not tolerable, that he is put the last among the officers of the Church. Further it is absurd that he placeth the office of the presbytery in iurisdiction onely, seeing admonitions, elections, and decision of doctrine, and consultations, and commandements, and execution of excommunication, and making of orders, cannot be comprised vnder iurisdiction; which notwithstanding are the principall parts of the office of presbyteries, as they say. Fasting is likewise without cause put vnder the title of iurisdiction, and matrimonial causes without title discussed by the presbyteries: all which disorders shew, that this discipline which they strue for, is a matter confused, and farre out of order.

The magistrate put last among those that deale in Church government.

Daneau hath discoursed more particularly of discipline then the former; yet neither to the satisfaction of those that desire to learne, nor to the contentment of our disciplinarian faction. For the first it may appeare, in that he distinguisheth the Church from the persons whereof it consisteth, as if it were a Platonical *Idea*: and the power of the Church from the persons and doctrine: he deuidenth the power of the Church into authoritie of making lawes, and iurisdiction: by which diuision, consultations, matters of elections and deposing of Ministers, admonitions, solemne praiers and fasts which *Caluin* compriseth vnder Discipline, are left without the power of the Church, vnlesse we will haue, contrary to logicke rules, things deuident to comprehend more then the parts into which they are deuident. The second is manifest, in that contrary to our platformers, he deuidenth the censures of the Church into excommunication and deposition, then which nothing can be more blunt nor strange: for by this means, admonition should not be comprised vnder the censures, and the common sort should be lesse subiect to censures then officers, for deposition is of those onely that beare office, and the magistrats which depose Ministers at *Geneua*, should haue the power of the keies, which they will not grant: and in some that should be accounted censure, which ancient writers neuer so called nor so vsed. Both his definitions and deuisions also are most contrary to the course of our disciplinarians. He vseth the word *Discipline* in a speciall signification, for some part of the power, or policie of the Church: that which they call discipline, he calleth policie of the Church: the discourse of the persons of whom the Church standeth, and their functions, he doth not comprehend either vnder his Church policie or discipline, farre contrarie to our platformers, which make the diuision of officers the ground of their discipline. Discipline he defineth to be the iustice of mens reason; they make it an order appointed by God: he maketh it to consist in things externall and indifferent; they make their discipline spirituall, and to touch the conscience: he maketh it changeable; they make it vnchangeable, and constant, as is the word of God, then which nothing can be more repugnant and contrary.

Dan. I sag. part. 3. c. 1.

Dan. I sag. part. 3.

Ordon de Gen.

I sag. par. 3. c. 58.

ibidem. c. 28.

ibidem. c. 28.

The substance both *Bera* and our plotters make vnchangeable.

Tho. Cartm. caried away with heat of contention, forgot to tell vs what that discipline is, and what it comprehendeth, for which he strueth, contrary to his master *Daneau*, he affirmeth that it is an order left by God, and calleth it Christs discipline, and the word of God, yet neuer knew he any such matter, nor can tell where to finde it: let him yet if he can, tell vs whether it consist in lawes written, or cabalisticall tradition, or customs as *Daneau* holdeth, or in apostolicall examples, or equitie of the ceremoniall law, or in his replies, or in any such other
frappling

2. reply. pref.

Ordon de Gen.

frappling discourse concerning the officers of the Church & their offices, as the learned discourse would insinuate, and what the same differeth from the doctrine of faith and the morall law: whether it be publike or priuat: externall, or internall: changeable, or vchangeable: and to conclude, whether the decrees of the Church may be called the discipline of Christ, as the *Canons of Geneva* affirme, and *Caluin* denieth not. If he declare this vnto vs directly without stammering, or doubting: then I will beleue that he knoweth the nature and parts of discipline: otherwise, all the world will condemne him for a wrangler, that would haue he knoweth not what.

Those that made the admonition to the Parliament, they vnderstood not the matter in question, nor their master *Caluin*: they define nothing: their diuisions are but slender: they make but two parts of discipline, Admonition and Excommunication; and like carnall fellowes, forgot praier and fasting, which their master *Caluin* placed among the parts of discipline. It is sufficient for them, that they broched vs first these contentions, and were the Patriarkes of *Barrowists* and *Disciplinarians*: vnlesse they had broached treason and rebellion they could not haue done more harme.

Ecclesiast. discipl.

He that made the discourse of Ecclesiasticall discipline commended by *T. Cartw.* purposing aswell to reforme his fellowes methode as the Church gouernment, like a clerkely bachelor he taketh on him to define and deuide his discipline: but when he seeth that their opinions of discipline are so extrauagant, and farre different, that they cannot be brought within the compasse, either of good definition, or diuision: it may be, it will repent him of his rash boldnes. Ecclesiasticall discipline (saith he) is the policie of the Church of Christ, ordained and appointed of God for the good administration and gouernment of the same. If I demand of him in what place this policie was ordained, whether in mount Sinah or at Ierusalem, he cannot tell: nay, he knoweth not in what place the same is to be found. For bold though he be, he will not say (I thinke) that all his Ecclesiasticall discipline is to be found in the old or new Testament. If I aske him at what time this policie was ordained, he will be mute, vnlesse he care not what he answereth. This definition is defectiue: by the same, the morall lawe, which indeede is true discipline of maners, is omitted: for the same was not published for the Church onely, but for all men: it was further published for reformation of mens maners singly considered by themselves, not as they were conioined in the fellowship of the Church. Secondly, all Ecclesiasticall canons made in Synods by this definition, are excluded from discipline: for they were not made by God, but by holy men, yet obserued for order sake. Thirdly, the *Presbyteriall* constitutions and ordinances of *Geneua* do heere receiue their doome, that they belong not to the discipline of the Church: for I trust they will admit some difference betwixt the decrees of God and their Consistorie, and not as do the *Papists*, challenge to themselves the continuall guidance of Gods holy Spirit so inseparably, that whatsoeuer the Consistorie decreeth, must be taken as proceeding from the Holy Ghost. Fourthly, the duties of priuate persons singly considered by themselves, are heere kept without the compasse of discipline: for the policie of the Church which is a societie, differeth from the gouernment of singular persons. Fiftly, the rules of discipline set downe by himselfe, by *T. Cartw.* and their followers, are falsly termed discipline, forasmuch as they are the vaine conceits of waiward men, and not the orders appointed by God. Sixtly, he sheweth

either not by whom this discipline should be executed and maintained. Seuenthly, he declarerh not the nature of it, to wit, whether it be internall, or externall, mutable or immutable, nor how it differeth from the morall lawe, or how it may be discerned from temporarie lawes. Lastly, where the man pretendeth to commend vnto vs a forme of discipline which we want in the Church of England, this description maketh nothing against the orders establisht already, which we doubt not to prooue to be more consonant to the ordinance of Christ, than their confused platforms.

The same description is the ouerthrow of their Synods, conferenees, mure Elders, Doctors, profane Deacons, yea of their synodicall and presbyteriall constitutions, which all saour of the slimie inuention of distempered braines, and not of God. The same further ouerthroweth the substance of their discipline, and the famous distinction of officers and offices, which the Counterpoysen and learned discourse take to be the marrow of their discipline: for they are not in the compasse of this definition, which should containe the very substance of matters: nay, it placeth the substance in lawes, not in officers and their actions.

The same description is contrarie to trueth and all ancient practise of the Church. all antiquitie, yea Christ Iesus the ancient of daies giueth libertie to the Church to make lawes in externall matters for order and decencie, and diuers orders vsed in the Apostolike Churches, are now ceased; as washing of feete, christening with dipping vnder the water, greeting with kissing, loue feasts, communitie of possessions, abstaining from blood, and diuers other; and these inconueniences follow that description. First, nothing may be added or altered if Christ had appointed a certaine forme of discipline. Secondly, all those that did not vse that order, should be damned without repentance. Thirdly, those Churches that refuse Christs ordinance, are not the Churches of God. For his sheepe heare his voice: therefore *Cartw.* had neede to hold hard against *Barrow*. Fourthly, then should the externall discipline binde the conscience. Fifthly, then should not the morall law be perfect. Sixtly, then should Christ be an externall lawgiuer, which soundeth harshly in Christian eares. Seuenthly, the constitutions of the Church should be equall to the morall law, forasmuch as both alike are supposed to come directly from God. Matth. 16.
1. Cor. 14.

Besides all other faults this description hath, it standeth vpon a meere tautologie or repetition of words: for to saie that the policie of the Church is appointed for the gouernment of the Church, is nothing els but this, that the gouernment (for that is *πολιτεία*) of the church is for the gouernment of the church, which is an absurd kinde of dallying or rather babling, and sheweth that he that is as curious and well sighted as *Lynx* in the faults of others, was as blinde and blunt as a Plough Coultre in his owne cause.

To recompence the faults of his description, the same man bringeth foorth a woorse diuision of discipline: for as it is false and defectiue in some things, so it is redundant in others. Discipline (saith he) hath two parts: the first belonging to them that beare office in the church, the second respecting the duties of priuate men, making vp the rest of the bodie of the Church: as if their discipline comprehended the dutie of euerie priuate person, which is the argument of the morall law. The discipline of the Church concerneth the whole societie (as himselfe said better before) and is publike, and respecteth not priuate and secret duties of particulars, but as they are publike persons: and very absurd it were, that

that husbands and wiues, parents and children, masters and seruants, should learne their duties out of the lawes of discipline, and not rather out of the lawes of God and the Realme.

The same diuision is redundant: first for that it compriseth the morall lawe, which is the onely rule of mens liues, and the direction of priuate mens actions, and is without the compasse of the discipline of the Church in question. Secondly, the duties of priuate men both internall of the minde, and meere ciuill, which are without the reach of Ecclesiasticall discipline, are notwithstanding shuffled vp in this diuision.

Many respects make the same diuision defectiue: and first, for that it compriseth onely the duties of persons, and not the ordering of things, as of the goods of the Church, the places of praier, and such like. Neither doth he touch the determination of matters or proceeding in making of orders, hearing causes, executing the censures of the Church, and manie matters more. Of which, as the autors of these stirs are ignorant, so their plats and models are ignorantly and absurdly defectiue. neither excepting the circumstances of the person, do they determine almost anie circumstances or set downe orders for times and places, so that both this diuision and their plats are infinitely imperfect. Secondly, it comprehendeth not the duties belonging to the whole Church, which Ecclesiasticall discipline should principally respect, but onely certaine duties belonging to seuerall persons. Thirdly, it distinguisheth not the duties of persons that are of the Church, from those duties that are required of them as they are members of the Commonwealth, or masters of families. Lastly, as both definition and diuision are defectiue, so the authors of them disloiall, that passe by the magistrate in deepe silence, whose power notwithstanding is souereigne, and (as *Beza* himselve confesseth) architectonicall. Wherefore seeing they aske they know not what, and would haue they cannot tell how much; let them not be angrie with vs for sending them backe to seeke wherefore they came: and so much the rather, for that they differ not onely about the description and parts of discipline, but also about the principall grounds and pillars thereof, which are so contrarie, that like *Cadmus* his broode that sproong of serpents teeth, one of them destroyeth another. They of *Geneua* haue but one consistorie in seuentene parishes: according to which custome *Daneau* contenteth himselve with a consistorie in euerie citie. *T.C.* and his followers hold that a consistorie must be placed in euerie parish: some content themselues with presbyteries, as they of the admonition that giue all power to their elderships: others adde conferences and synods as necessarie offices. The admonitors of the Parleament, and their champion *T.C.* somtime made their elderships to consist of pastors, elders, and deacons: now vpon more mature aduise, they haue added doctors, and quite excluded deacons from the feast: some make doctors a necessarie part of the Church: others hold them not necessarie, nor vse them. our platformers make widowes necessarie members of the Church; yet they of other Churches thinke not their gouernment to be deformed, although they want them.

Th. Cartw. once would haue the people to choose their Minister, and gaue out great words that Christ died to purchase that libertie to the people: they of the Admonition likewise fauoured the peoples gouernment: now *Th. Cartw.* hath changed haire, and telleth vs, that it is sufficient if the people do consent after election; nay that it is sufficient if the people dissent not; which is now the practice

The Disciplinarians not agreed about principall matters.

I sag. part. 3.
Sac. disc.

Fruit. ser.
constryp.

rise of *Geneua*. Our platformers hold, excommunication to be a substantial point of discipline: they of *Geneua* practise none but suspension from the Sacraments. Some holde imposition of hands, and fasting at the election of the minister, to be materiall: others thinke otherwise, and so practise it. To prosecute al the contrarieties of their discipline, requireth more time, and a more speciall treatise. Of these that haue already beene specified, & that which shal more particularly be set downe in this discourse; this conclusion followeth, that seeing truth is one, that this their discipline, consisting of so contrarie peeces, cannot saue of truth.

The same is further euident by the weakenes of their proofes brought for confirmation of their cheefe positions. They holde that the substance of their discipline is described in the word of God; yet when it cometh to hammering, they cannot finde their presbyteries, nor their maner of conferences and synods: they haue beene long searching about their mute elders, and yet haue found nothing. Where those elders euer tooke vpon them to excommunicate, to pronounce iudgement, to set orders, or to handle any part of Church-gouernment, they shall neuer be able to shew. In the word of God, they haue no confirmation: the ancient fathers neuer knew any such men or maner of discipline: nay, they neither vsed that forme of excommunication, nor election, nor determination of controuersies that is now vsed among those that pretend correction of all gouernment. neither is there any proofe for the same out of Scriptures, nor out of fathers. Wherefore, vnlesse they seeke better, and agree better, they are like to receiue but cold enterteinment for their frozen deuises newly forged.

This as I haue shewed in generall, I shall (God willing) make good in the particular positions and grounds of their newe discipline. Wherein that I may proceed more orderly, I will declare first, what this word *Discipline* signifieth, and how diuersly it is taken. Secondly, what is meant in this controuersie by Ecclesiasticall discipline. And lastly, what is the state of the question, concerning discipline, betweene the disciplinarians and vs.

Discipline, as it is a word borrowed of the Latine toong, so with vs as with them, it signifieth diuerslie. Generally it signifieth whatsoeuer is learned: and as doctrine in a generall signification is taken for whatsoeuer is taught; so discipline in a generall acception is made to signifie whatsoeuer is learned: so in Latine *Disciplina viuendi*, &c. and *Disciplina morum*, signifieth a common course of ciuilitie and maners, learned by practise, or otherwise: and *Vetus disciplina*, is that which we call the olde guise. *Disciplina militaris*, is the knowledge of armes. *Græcorum artes & disciplina*, are by vs interpreted, the arts and learning of the Greeks. Sometime *Discipline* are taken for sects, or singular opinions: as where *Tullie* saith, *Trestrum disciplinarum principes conueniunt*: You three, which are the principall patrons of three seuerall sects of Philosophie, are heer met together. and the Talmudists digressing from the law, call their writings *Talmud*, that is, *Discipline*, or as in Latine, *Disciplinatio*. In which signification the new platformers do very naturallie brooke the name of *Discipline*, which digressing from the word, haue torne this Church into diuers sects. Sometime *Discipline* is taken in euill part: so *Tertullian* vseth it, where he hath *Disciplina Marcyonis*, that is, Marcions heresie: and *Tullie* termeth the Epicureans sect, *Disciplina Epicuri*. And thus it is commonly taken of those that speake Latine.

Besides that is common and general, yf hath brought it to a more special signification,

*Bez. aduers.
Erast. in pref.*

The weaknes of the disciplinarians cause declared, for that yee they haue not found their discipline in Scripture or fathers.

Discipline, what it signifieth.

Cic. de orat. 1. academ. 1.

Cic. 2. de natur. deorum.

Pet. Gal. lib. 1.

De patientia.

Sap. 3.

Epist. 11, lib. 1.

De bono discip.

De habitu virg.

Beza de Presb.

What is not in
controuersie.The state of the
question declar-
ed.

nification, to signifie correction, and chastisement, which as it should seeme to begin with Christian writers, so it hath beene much by them so vsed: *Disciplinam qui abicit infelix est*, that is, vnhappie is he that refuseth correction saith the olde interpreter, and in *Ierem. 29* *Noluerunt accipere disciplinam*. In which sense *Cyprian* doth call the Censures of the Church *Disciplinam*: as where he saith *observatione discipline praecepta diuina teneamus*: in obseruation of discipline, let vs holde the lawes of God. *Augustine* doth vse it in both the significations. This obserued, let vs now declare, what is ment by Ecclesiasticall discipline. As discipline is taken either generallie or speciallie, so Ecclesiasticall discipline is taken either generally, for the whole forme of the gouernment of the Church, whether it be according to lawe onely, or custome onely, or both iointly: or specially for Ecclesiasticall corrections vsed in the Church. for doctrine is it vsed by *Cyprian*, where he calleth the Gospell *Apostolicam & euangelicam disciplinam lib. 2. epist. 3.* and ioineeth discipline and Christian faith together as two words of one thing: and for correction, where he calleth the censures *Deificam & Ecclesiasticam disciplinam*, the diuine and Ecclesiasticall discipline.

But Ecclesiasticall discipline which we speake of, is neither taken according to the generall, nor speciall vse of other authours: but for Ecclesiasticall orders concerning persons, matters, and proceedings of the Church, and the parts thereof. Of these orders the aduersarie would haue those that concerne the substance of discipline to be appointed by God, and to be alwaies firme and immutable, and to be executed by the Eldership. The substance of discipline they call the orders concerning the appointment of their Doctors, Pastors, Elders, Deacons, widowes, presbyteries, conferences, synods, and autoritie of the people, together with their autoritie and function: now of late I heare in their holy discipline (as they terme it,) they make some part before accompted substance, circumstance.

We saie that so much as Christ hath appointed to be obserued, as that there be Pastors to teach, and a certaine gouernment, and such like discipline is diligently to be kept: where he hath left it free, there the gouernors of the Church, that is Christian Princes and bishops may set orders and see the same executed: and the orders appointed by Christ and canons, and customes of the Church we call Ecclesiasticall discipline: and this we accompt to be changeable so far forth as is not by Christ commanded to be kept.

Concerning circumstances of time and place, they grant that the gouernors of the Church may set order. We say the distinction of substance & circumstance is absurd, and that some circumstance cannot be changed, and that some thing they call substance, may be changed, as shall further appeere in this discourse.

So that the controuersie is not about the moral law, nor such orders as Christ enioyned to be kept, nor of the doctrine of the Gospell, nor the word of God, whether it be to be kept or no: these things although called in a generall signification discipline, we confesse cannot be changed: but the same is nothing concerning this question: which is, by what persons the Church shall be gouerned, and what externall orders are to be obserued. This is then the question: first, whether Christ hath prescribed such a forme of gouernment for the Church, that in substance (as they call it) nothing is to be added, diminished, or altered: they affirme it, we denie it. Secondly, whether that forme which they prescribe, which hath in euery parish or precinct a presbyterie of Doctors, Pastors, Elders, and

and Deacons, at least of Pastors and Elders: and of diuers Presbyteries, Conferences and Synodes, with that power which they assigne to them, and hath beside the presbyteries to gouerne, Doctors to teach, Pastors to exhort, Elders to admonish, Deacons to distribute, and widowes to attend the sicke: whether (I saie) this forme be prescribed in the word: they saie it is: we denie that it can be prooued. Thirdly, whether the magistrate, and vnder him the bishops haue lawfull power in the gouernment of the Church: they say no: we offer to prooue it.

We say therefore, that the discipline of the church in this question is an external order prescribed partly by the word, partly by the Christian Magistrate, or by the chiefe ministers of the church, (where the magistrate fauoreth not religio) according to the rules of Gods word: for the gouernment of the whole Church, and euery member thereof, in respect they are of the Church: that maners may be reformed, and the peace of the Church maintained, and God glorified, and order and decencie procured.

Discipline prescribeth orders either for the whole assemblie of the Church, or the minsters of the Church, about which the greatest part of the controuersie standeth: or priuate persons as they are members of the Church, about which we make no contention: or for the goods of the Church and maintenance of the ministerie, and other necessities of the Church: or for the proceeding in all matters of Church gouernment, as setting lawes or orders, iudiciall cognition, censures, elections of officers, and such like causes. Wherein bicause the models of discipline say little to the purpose, we chalenge them for defectiue, and imperfect: and bicause they haue no testimonie of the word of God, nor of antiquitie, we refuse them for want of autoritie: and bicause they be full of iniustice, and voide of iudgement, and were compiled by men presumptuous in opinion, and ignorant of gouernment, we saie they are to be banished out of this state and common wealth.

These things as we haue in generall termes affirmed, so now (God willing) we meane to auow and make good by discourse of particulars. generall propositions comprehend much, but particular proofes enforce more. First therefore we will begin to examine those points which are in controuersie, concerning the parish Doctor and his office. Some of them do make him the first man in the list of Church officers, and therefore by right he may chalenge the first place: all of them do make him a distinct person from the pastor: concerning his office, they hold that it consisteth in bare teaching, without application. of late time he hath obtained such fauor, that he is become a principall part of the Consistorie and Synode: some are of conceit that he is a necessarie member of the Church, and ought to be in euerie congregation. Which things although they seeme verie fine and sauory in the platformers conceit, yet are they strange and improbable when they come to scanning, as may appeere in the treatise insuing.

Of the Parish Doctor, and his office.

CHAP. 2. SECT. I.

Wherein is declared, that the Doctor is not a degree aboue or before the Pastor: first, for that the Scriptures make them one office, and ioine teaching and feeding in one person, which is an interpretation likewise receiued by the fathers. Secondly, being supposed that Doctors and Pastors are diuers, yet the Scriptures prefer Pastors, so do the fathers. Thirdly,

ly, most of the disciplinarians prefer Pastor before Doctor, as indued with more gifts, and more necessarily required than Doctor.

Admonition to
the Parliament.

First replie.

How Doctor
came first into
credit.

Discipline de
France. sis. Com.
yeurs.

Act. 13.

Ephe. 4.
Act. 14.
Tit. 1.

SO long as the troublers of the Church had any calling in the ministerie, they made small account of Doctors; and so far were they from preferring doctors before pastors, that they of the admonition place them among those callings which in their wise censures they condemne as vnlawfull: and *Th. Carny.* maketh a very base account of doctors in his first replie. But now that by order they are thrust out as Schismaticall perturbors of the Church, and range about as false apostles to win men to their faction: they haue deuised this office of doctors, to excuse their vagrant and ranging ministerie. they see now that there is but two waies for them to winde out: for either they must be *Euan-gelists* extraordinarily raised vp of God to restore religion, which for modestie sake they blush to take vpon them: or els they must be an order of doctors, which they now giue out to be an ordinarie officer of the Church: or els (which is most true) they must confesse they run where no man sent them, and intrude themselves without calling, and range the countrie without warrant or passe-port. But they should haue considered if they be doctors, that they ought to haue an ordinarie calling: as we say, from the gouernors of the Church: as themselves say, by election of the Presbyteries, consent of the people, and imposition of hands: and that in a Church ordered, there can none enter the ministerie without ordinarie calling by the gouernors of this Church. They may remember that by the canons of the Church of France, such are called runners or rogues, and condemned for Schismatikes.

All this notwithstanding, our platformers do not onely take themselves for doctors, but prefer doctors before pastors. bicause they take vpon themselves the name of doctors, they will needes perch aboue pastors: so cunning is ambition, that what it disalloweth and detesteth in others, it maketh them to account most lawfull in themselves. heerein (I say) they haue done wrong, and taken a course contrarie to the word, to antiquitie, and their owne rules.

The office of bishops and ministers hath autoritie and confirmation from God: the office of Doctor, barely teaching, is a deuise of man: for as touching the Doctors mentioned *1. Cor. 12.* and *Ephe. 4.* they are nothing but Bishops and teaching elders, and saueur not of the nature of the new Doctor. The Apostle *Paul* and other Bishops and fellow helpers of the Apostles are called Doctors in a generall signification: this proper Doctor is nowhere found: nay, the Apostle setting the Churches of *Asia* and *Crete* by the ministerie of *Timothie* and *Titus*, and setting downe the office of Bishops and Deacons, doth not so much as mention any such doctor, as they would haue. Wherefore no reason, that a new vpstart should take the place of the ancient order of Pastors, that comming in by humane error, this being established by God. The fathers make doctor and pastor both one: *Policarpus* is called by *Euseb. eccl. hist. lib. 4.* διδασκαλος και επισκοπος, that is, doctor and bishop, and *John* the Apostle is called ιερεις και διδασκαλος, that is, priest and doctor. and that is the opinion of *Ierom* and *Augustine*, vpon the fourth to the *Ephe. sians*. But were the facultie of doctors or teachers distinguished from that of pastors, and were it granted that some are doctors, which are not pastors: yet what reason haue the disciplinarians to prefer doctors, seeing the holy Ghost preferreth pastors before doctors: and seeing pastors were appointed, where

where no mention is made of doctors? The office of Bishops and ministers is requisite in the Church: for by their voice the sheepe is gathered into Christs folde, by their gouernment the flocke is kept in order: that doctor is required, they cannot prooue. Let them therefore giue ouer these idle fancies, and while they strue for dainties and nouelties, let them not lose things required of necessitie: which they may percase do, if they put their doctor before the pastor, the doctor being in no other Church but ours thought necessarie to be placed in euerie congregation.

The Apostles so long as they liued, ruled the Church of God: they had the same committed to them by the head shepherd Christ Iesus: when they were remooued, who succeeded them in the gouernment? whether the Apostles successors, or some others come we know not from whence? sure, seeing bishops and ministers, that led the Church, succeeded the Apostles in their charge, as *Cyprian* Cypr. ep. 9. lib. 1. and all antiquitie acknowledgeth: it is absurd to attribute the autoritie and preeminence to others, that haue neither right of succession, nor other iust claime of the place. If the parish doctor succeed any, he succeedeth the doctors of the great synagogue: but let him take heed, if he lay hold on this claime, that like the *Rabbins* of the *Iewes*, he prefer not the traditions of discipline before the word of God.

All antiquity giueth testimony to pastours. *Tertullian* acknowledged no other for presidents and gouernours: these are the presidents or rulers of the Church, of which *Iustin Martyr* speaketh of. But what need other testimony, when the Apostle, *Hebr. 13.* calleth pastours *ἐπισκοποι*, or leaders, when these doctours for gouernment are neither authorised of Scriptures nor ancient fathers? Those doctours which they then had, are of another sort: *Origen*, and those that taught before him in the schoole of *Alexandria*, were schoole doctours, not parish doctours: they had no imposition of hands, or degree in the ministerie, but onely had allowance of the bishops, to whom they were subiect. Beside these schoole doctours, let the platformers, if they can, shew me in all antiquitie, but one parish doctor, which was neither bishop, priest, nor deacon; and if they cannot, let them be ashamed of the weaknesse of their cause, and their foolish vantery.

The precedence of the doctour before the pastour, is not allowed by the greatest of that side, from whence our men borow their inuentions. *Caluin* placeth doctours a degree vnder pastours. *Beza* placeth the doctours gouernment in schooles: and though sometimes he can be content that he shall haue a voice in the consistorie, yet doth he make him come behinde pastors. *Iunius* maketh him president of schooles, not of the parish. The canons of French discipline make the ministers or pastors presidents of the consistorie, hauing little regard to the doctors. Yea, *T. Cartm.* and he that made the booke of *Ecclesiasticall discipline*, doth prefer pastors in degree and necessitie before doctors. The Admonition leaueth them out of the consistorie. The same is contrary to the rules of their discipline, which prefer those that haue most, and most excellent gifts, and yet will haue the doctor, whose gift they place in teaching before pastor, whome they indue with teaching, exhortation, and gouernment. And thus doth ambition and desire of preheminance carie them blindfold vpon wals and stumbling blocks, which themselves placed in their owne waie. But what should we contend longer, which of the pastor or doctor should be greatest, seeing Christ was gouernor of the Church, not as he was called doctor, in which respect he only taught; but

Luke 22.
ὁ μὲν δ' ἔχ' ἄριστον.

but in respect he was a pastor and a king? I would proceed further, but it is not consonant for those that stande vpon the equalitie of ministers so much, and vrge the place, *It shall not be so with you*, against the degree of bishops, to fight and brable about the preheminance of the doctor, any longer.

Of the Doctor, and his officie.

CHAP. 2. SECT. 2.

In this section is prooued that doctors mentioned in Scriptures, are not seuerall officers of the Church, nor specially distinct from pastors. First, for that doctors and pastors are ioyned, as distinct officers are disioyned. Eph. 4. Secondly, for that the function of doctors falleth whole into the office of pastors. Thirdly, for that it were burthensome and superfluous to haue a doctor in euery parish, beside a pastor. Fourthly, for that both are vnderstood vnder the word Teachers, 1. Cor. 12. Fifthly, for that the same man may be a doctor and a pastor, and so was in the Apostolike Churches. Sixtly, for that the place, Rom. 12. doth diuerslie make against the difference of doctors and pastors. Seuently, all antiquitie was ignorant of this difference, and the late writers that are indifferent, disallow it. Lastly, the reasons alledged to the contrary, as that Paul, Barnabas, and Apollos, and Origen, are called doctors, prooue no such doctors as they would haue.

IT is a more important question, whether doctor in Scriptures be a seuerall officer distinct from pastor. More important I call it, not in respect of the profit, for it is a contention about words; but in respect of the patrons of this opinion, whose autoritie without plaine reason, I do not contemne. Calvin and Beza, and the whole crew of disciplinarians do hold that doctor is an officer of the Church, distinct from the pastor. but for that I see no reason out of the Scripture, why they should so thinke, & see all antiquitie hold against them: they must pardon me, if I follow antiquitie, whose graie haire, and experience in matters of gouernment, made them venerable; rather then yoong men, that seeme to seeke admiration by their strange nouelties: especially so many reasons leading me to holde with them, and refuse these mens newe deuises.

Doctors and
pastours conioy-
ned. Eph. 4.

The apostle hauing separated apostles, prophets, and euangelists by a note of distinction, ioyneth pastors and doctors, by a word or note, that coupleth together; of which I frame this reason against them: If the apostle had meant to make pastours and doctors so different as apostles and prophets, then would he haue vsed the same note of distinction, and not haue changed the phrase: and contrariwise, not vsing the note of distinction, and changing the phrase, it is manifest that he doth not so distinguish them, but that he doth there vse a note of distinction, speaking of apostles, prophets and euangelists, and not betweene pastors and doctors; the words declare manifestlie, ἰδοὺ τὰς μὲν ἀποστόλους, τὰς δὲ προφήτας, τὰς δὲ διδασκάλους, τὰς δὲ ποιμένας καὶ διδασκάλους. that is, he gaue some apostles, some prophets, some euangelists, some pastors, and teachers. if he had ment to make pastors and doctors distinct, then the phrase of speech would not haue been altered, and τὰς δὲ διδασκάλους put for καὶ διδασκάλους. Cartwright answereth that it is an elegancie of speech: but we acknowledge him for no teacher of Grammar, much lesse of elegancies. the elegancie and necessitie of the matter (if any such had been ment) required the other formes. Where he answereth further, that pastors and doctors are not coupled in signification, but are couples of Christs liberalitie, he (good man) taketh that for granted, which

is in controuersie; for we denie that they are couples of officers: and maketh a speake to no purpose: for we denie not that the words are diuers and signifie diuers respects; but this signification of diuers respects in one person, doth not make two officers. To the argument grounded on the change of the Apostles phrase, and leauing out the article of distinction, he saith nothing, though wide he seeme to gape: a scholar of his saith that pastors and doctors are distinguished, as male and female: *Galat. 3. 28.* but the phrase is diuers. there it is a negative, in *Eph 4.* it is affirmatiue.

Againe, if pastors and doctors were diuers officers as they suppose, then should they haue diuers functions and offices, and not the one inuolue vpon the others office; which is a matter by them not onely affirmed, but much stood vpon, and prooued out of the apostles words, *Rom. 12.* but the doctor hath no diuers function from the pastor. for as the doctors office is in teaching, so is the pastors. of the pastor it is required that he be διδασκαλος, which they giue to the doctor; they both teach. and nothing hath the doctor which truly agreeth not to the pastor: and therefore it is absurd to make the doctor a distinct person from the pastor. That which they reple of bare teaching, in his proper place shall haue his full answer.

Besides, it would be a superfluous burthen, where the pastor ought and can do both offices, to charge the parish with the maintenance of a doctor, which is not lightly to be esteemed, where the parish is poore. As for teaching and catechising, which is the doctors grant made vnto him by their assignment; it is a speciall part of the pastors dutie. Let them therefore choose whether they wil make doctor and pastor one and the same office, or els make doctors superfluous where there is a pastor; which would be both a superfluous charge, and a deformitie to the Church. *T.C.* reiecteth this reason, drawn from charge: yet neither ought meanes of maintenance be neglected; nor can the obiection of superfluitie be answered.

Now where they argue from the diuersitie of names and titles, to make them diuers offices, I will thus turne that argument backe vpon them. If diuersitie of names and titles make diuers offices, as they beare vs in hand, and would prooue out of the place before alledged, *Ephes. 4.* where teachers and pastors are separated in name; and out of *Rom. 12.* where teaching and exhorting is distinguished, that is, by the Disciplinarian grammar, doctors and pastors: then will it fall out that bishops, elders, rulers, should make diuers officers, and apostles should be diuers from Christs twelue disciples, bicause the names are diuers. Againe, if diuers names and titles make diuers officers, then must the same names and titles make them the same: and so much the rather, for that, *1. Cor. 12.* the word & name of doctors doth comprehend pastors or bishops. for it is absurd to say that the holy Ghost, making an enumeration of the officers of the Church, should leaue out the most ordinarie and necessarie function of pastors, which was to continue in the Church, diuers of the other ceasing. And therefore, if by doctors in that place, as *Caluin* himselfe granteth, pastors be vnderstood, let them shew by what rule of discipline, doctors and pastors be diuers officers; seeing rules of reason teach vs, that members of one diuision may not be confounded.

Againe, if doctor be a diuers officer from apostles and pastors, then can not the same person be an apostle and a doctor, or a pastor and a doctor at one time. But *S. Paul*, who was an apostle from his first calling, and *Barnabas*, who was his fellow

2

Rom. 12.

One function of pastor and doctor.

3

4

One word comprehendeth pastor and doctor. *1. Cor. 12.*

5

Rom. 1.
Act. 13.

The false semblant of

14

Euseb. eccl. hist.

*De pol. Iudaic.
in epist. ad B.*

fellow helper, was also a doctor, as themselves confesse. *Eusebius* calleth *Polycarpus* a bishop and a doctor: and one *Theodoret* is called pastor and doctor, *Concil. Calc. Act. 8*. Likewise, *Caluin* in his time, and *Beza*, were both pastors and doctors in the Church of *Geneua* at one time, as euerie one knoweth. *Bertram* giueth both titles to *Beza*, whom he calleth pastor and doctor; which were an absurd and strange confusion of members, if as they say, doctor and pastor be two distinct members of the Church. Thus those that make such an outcrie against two benefices, can swallow secretly two offices, and confound the Church, and maim it, if *Pemrie* that railing libellor and foolish prophet of Wales, say true in his booke called *Martin*.

6

Diuers faculties
make not diuers
persons or offi-
cers.

Moreover, if the diuers faculties of teaching and exhorting, make diuers officers, because they are distinguished, *Rom. 12*. then by the same reason, the facultie of ministering and facultie of prophesying, mentioned in the same place, shall make diuers officers distinct from pastors, for they are by like reason distinguished; and praying, preaching and administering the sacraments would make diuers sorts and forms of pastors. Likewise, where in that chapter the apostle separateth ἀποσυζυγῶντας τὸ ποτὸν καὶ κολλημένους τῷ ἀγαθῷ, and ἐλεῶντας: that is, those that hate euill, and cleaue to that which is good, and shew mercie: there will fall out a diuers office of those that cleaue to good, from those that hate that which is euill; and those that shew mercie, will prooue diuers from the rest: for al these things are in like order and maner distinguished.

7

Rom. 12.

The very ground of this distinction doth make against the diuersity of pastors and doctors: for if the doctor may not exhort, because that is distinguished from teaching, then may not the pastor teach, neither may he gouerne, for that he that exhorteth, is distinguished from him that teacheth, and ruleth: for these things are all alike distinguished by the apostle; than which nothing can be more absurd, nor direct against their platforms of discipline.

8

And if pastor were so distinct from doctor as from apostles, which they affirme, and it followeth of the place, in case doctors be diuers from pastors; then as well may the pastor meddle with the apostles office as with teaching, which they giue to the doctors; which is no small inconuenience in their platforms.

9

Vide B.

*In Eph. 4.
Eccl. hist.
lib. 4. c. 14.*

Lastly, al ancient writers are not onely ignorant of this new forme of doctors, but expressly make pastors and doctors, mentioned *Ephes. 4*. one office, and ioi- neth them in one person. *Chrysostom* and *Augustine* both consent in this opinion. *Ierom* affirmeth doctors and pastors be one. *Eusebius* calleth *Polycarpus* both bi- shop of *Smyrna* and an apostolicall doctor and a godly prophet.

*Philo. lib. 3. de
vit. Mos.
In Eph. 4.*

*In 1. Sam. 6. 19.
v. 23.*

No father euer spoke of other doctor than the ministers of the word (schoole doctors onely except) which are of another sort and fashion. I would see what he is, that contemning such an harmonie and consent of Fathers, dare bring in a forme of doctors neuer spoken of by them, or knowen. The Talmudists had doc- tors in their Synagogues, but they had no other pastors. Of late writers, *Bullinger* saith, that the words *Pastor* and *Doctor* are confounded. *Muscus* affirmeth pa- stors and doctors to be all one, which are also called (saith he) elders and bi- shops. *Peter Martyr*, though abused by authoritie of some men, he fauoureth the distinction of pastors and doctors; yet giuing exhortation and consolation to doctors, he taketh away the ground of the distinction, without which it can not stand. *Caluin* and *Beza*, although they taught first this distinction, yet obserued it not in their practise: and therefore seeing they said one thing, did another, and
deposed

deposed for their owne state very partially, we may take iust exception against their witnes.

The reasons which *Cartwright*, and others bring, to make vp this breach, are too slender and weake to stop the course of truth. Where they alledge that *Barnabas* and *Apollos* are called doctors, they waste words; for such doctors were *Timothie*, *Titus*, *Luke*, *Marke*, *Sylvanus*, and others: but they were not the speciall doctors they seeke, which barely taught, or that were ordinarily chosen, as I thinke themselues will confesse, when they haue better weied the matter. The places, *Ephes. 4.* and *Rom. 12.* haue been answered, and rebated vpon them. That *Rom. 12.* maketh nothing to purpose, the apostle distinguisheth not pastor from doctor, as they surmise, but διδάσκοντα ἢ παρακαλοῦντα, that is, him that teacheth and exhorteth. neither do we denie but the faculties or actions of teaching and exhorting in some respects differ. So praying differeth from preaching, and preaching from administring the sacraments. These we grant to be diuers actions, but we denie that they make diuers persons, or are to be placed in diuers persons. The words are plaine: for he distinguisheth not the doctor from him that exhorteth; but teaching from exhorting, which gifts may concur in one person, as well as simplicitie, and diligence, and doctrine meet friendly in the pastor. The strange Philosophie of the platformers (for so it is to be called, rather than Diuinitie) about the members of a bodie mentioned *Rom. 12.* shall be discussed other where. The difference of members *vers. 4.* is not to be stretched to teaching, exhorting, ruling, distributing, as the platformers force it: for it agreeth not, and the words *ἐκhortē de* do shew that the apostle passeth to another purpose. That *Caluin* and *Beza* drawe the same so far, and expound teaching, and exhorting, and ruling at pleasure; it is little to be esteemed, seeing the text refuseth to follow, and all ancient interpreters carie the words to another meaning.

The last reason that *Cartwright* vseth to prooue the difference pretended, betwixt doctor and pastor, viz. that many are fit to teach, which are not fit to exhort, which being placed in the arierward, should haue some force, is weake and nothing woorth: for howsoeuer he beleeueth things fitting his purpose (for desire, they say, is credulous) yet I cannot conceiue how a man should be fit to teach, that can not exhort; and a strange doctor he must be, that is able to teach, and hath not the wit, nor the skill to exhort them to beleue that he teacheth. If he had not forgot his principles of Rhetorike, he might haue remembered that men are not taught without exhortation. But be it, some were, like the platformers, carued out of wood, that cannot applie that they reade, and speake onely *Caluins* and *Bezæes* commentaries: yet what is that to prooue doctors and pastors diuers? Some preachers haue not vtterance, some want audacitie, some haue knowledge of toongs, some want them; yet do not either the facultie or want of these things make a difference of pastors: so that *Th. Cartw.* hath said somewhat of men, little of the matter. Those offices that are required in the pastor, are with more dexteritie executed of some than others; yet do they not make so manie diuers kindes of pastors. euery piece of wood is not fit for all purposes, nor euery pastor fit for gouernment: yet they will haue all pastors to gouerne, like men that will make bolts of euerie piece of wood. Will they also make so manie diuers sorts of pastors, as there are diuers gifts required in them, which they are not able to performe, all alike? If they do, we will better consider of *Cartwrights* reason.

Ad Herem.

Eccl. lib. 1. c. 5.

Confess.
Orisons, de Geneu.

But what need we further answer that which hath scarce any apparance of doubt? They themselues make doctours rulers of schooles. *Iunius* calleth them, *Scholasticae administrationis curatores*, that is, gouernours of schooles, and reckoneth those that teach profane arts and toongs, among doctours: so that by his rule *Lucian* teaching Rhetorike, might be a member of the Church being a doctour, which some make principall members of the Church. *Beza* placeth doctours in schooles. They of *Geneua* distinguish betwixt the gouernment of the Church and the schooles. What good a doctour may doe, teaching arts among the rudesbies of his parish, I can not see, vnlesse he can teach a fow to dance, or an asse to harpe, which percase they hope to compasse by some miracle of reformation. In Cathedrall Churches there is a lecture read: but how it differeth from a sermon, they must be subtile if they can shew. This lecturer, I know, differeth little from pastours, for I know none of them, but they are pastours, wherefore vnlesse they stand better to it, then hitherto they haue done, they are like to lose a pillar of their new discipline, called the New Parish Doctour.

Of Doctours, and their office.

CHAP. 2. SECT. 3.

The Doctours office is declared to consist in exhortation, and not onely in bare teaching. First, for that doctours and pastours, Eph. 4. are all one. Secondly, for that the apostle ioyneth exhortation and doctrine in one person. 1. Tim. 4. Thirdly, Paul, Barnabas, and Apollos, supposed to be doctours, are declared to haue used exhortation. Fourthly, doctours of schooles were not barred from exhortation, as both the labours of *Origen* and other late doctours shew evidently. Fifthly, old and late writers testifie against bare teaching of doctours. Sixthly, they are no more debarred from exhorting, then pastours from teaching. Seuenthly, the ancient prophets and Iewish rabbins exhorted. Lastly, the place of Rom. 12. is extorted from them.

Act. 13.

Eph. 4.
1. Cor. 12.
Chrysost.
August.
Jerome.

DOCTORS (as before I haue in part touched) either are generally taken for all teachers, and that both in Scriptures, or ancient writers, in which signification *Paul* the apostle is called a doctour, and commonly the doctour of the Gentils, and *Barnabas* and *Apollos* were called doctours, bicause they ioyned with the apostles in teaching and declaring the Gospell: and bishops and elders are called pastours and doctours, for that they teach the word of God, and so the ancient fathers vpon the fourth to the *Ephesians* vse it: and in common speech the godly fathers and writers are called doctours of the Church: Or else doctours are expounded to signifie those that teach, or haue degree in schooles, of which sort was *Origen*; and before him *Pantenus*; and now, are those that teach or take degree in schooles. Take the word either in the generall signification, or in the speciall, yet will it fall out, that the doctour exhorted sometimes, and not onely taught.

Πρόσχη τῆ ἀ-
γαπᾶς, τῇ πα-
ρακλήσει, καὶ δι-
δασκαλίᾳ.
1. Tim. 4.

Act. 9.

Of the apostles, bishops, and pastours, there is no question, but that they exhorted. The apostle ioyneth exhortation and doctrine together, where he exhorteth *Timothie* to attend or continue in reading, exhortation and doctrine. Of pastours it is likewise manifest by their owne confession, and by this also, that the same persons were pastours and doctours as hath been shewed.

The apostle *S. Paul*, when they suppose that he was a doctour of their new creation, vsed both exhortation and application: it is said that he taught in such sort, that

that all that heard him were amazed : which how it can be done without application or exhortation, I report me to some new reason, shortly to be coyned. That he moued affections, which is the sequell of exhortation and application, the words of the text declare, where the fretting of the Iewes and their conspiracie against him is noted.

In *Barnabas* it is yet more euident, the text hath in expresse termes that he did exhort, *ὃ παρεκάλει πάντας τῇ προσδέσει τῆ καρδίας προσκολληθῆναι τῷ κυρίῳ*, that is, he exhorted them all with purpose of hart to cleaue to the Lord : in which speech there are euident marks of affectionate words and perswasions vsed by *Barnabas*, *Act. 4. 36.* which name if it doe signifie the sonne of consolation as *S. Luke* interpreterth the same, euill should he deserue it, if he did neither comfort, exhort, nor apply, but onely barely teach.

Of *Apollos* the Scriptures giue testimony that he was an eloquent man, and mightie in the Scriptures, and that he proued with great vehemency that Iesus was the Christ : but meane schollers can tell, that there is small eloquence in teaching the first rudiments and principles of any science, and that the end of eloquence is to perswade, and to moue. which if the disciplinarians can doe without exhortation or application, they must sure do it by miracle, or like the loadstone by some secret naturall qualitie. Further, if the Scriptures be not for refutation onely, but for exhortation also, and manie other purposes : and if also they profit not without application no more than if *Th. Carw.* should haue a fore finger, and keepe the plaster in his satchell : then must it follow that *Apollos* either was mightie but in some part and vse of Scripture, and that he taught to small purpose and profit of his hearers, or that with his teaching, he ioined application, and exhortation, which the words (*with great vehemencie*) do also declare. For obseruing decencie, vehemencie cannot be vsed in short conclusions, nor in deliuerie of generall rules, but in forcible and earnest perswasion or exhortation. Moreouer, as the Apostle taketh planting to himselfe : so he giueth watering to *Apollos*, which requireth some more labour, affection and perswasion, than is vsuall in bare and ordinarie teaching. And if as ancient writers affirme, *Apollos* succeeded *Paul* in the ministerie at *Corinth*, or as a certaine doctor affirmeth, *Apollos* baptized, which he prooueth in that he watred : then must he do the office of the pastor, not only of doctor, at the least he must passe the bounds of bare teaching. *1. Cor. 1.*

Let vs descend to speake of the doctors of schooles, and we shall further perceiue, that it is a strange deuise to tie them to bare teaching, without exhortation and application. *Origens* lectures whom the disciplinarians transforme into a bare teaching doctor, were full of exhortations and applications. The man is by the iudgement of all learned, most eloquent : I appeale to *Th. Carw.* himselfe, whether being doctor, or, that I displease him not, professor of Diuinitie, he did not often slip aside into exhortation ; and whether he thinke it the part of a doctor, to leaue the place he handleth, without making vse of his doctrine : or whether the doctors of *Geneua*, as they would limit others, do keepe within compass themselves.

As the office of doctors, so the precise limitation of his labours to bare teaching, is a thing not heard of nor found in ancient Ecclesiasticall writers. Let them turne ouer *Chrysostome*, *Augustine*, *Ierome* and the rest, and see if they can finde this limitation of offices, in any of their writings. *Theodorez*, vpon the word *Doctores*, giueth vnto doctors morall exhortation. What man then is so absurd, as *1. Cor. 12.*

In 1. Sam. 19. 23.

In Act. 13. 1.

to heare the iarring of the disciplinarians prating of their new doctor, against generall consent and harmonie of the ancient fathers, especially seeing most of the new writers yeeld their voice to the fathers? *Peter Martyr* furnisheth doctors as hath been said, with gifts to teach, to exhort, to comfort. *Bullinger*, as he maketh pastor and doctor all one, so he nameth doctrine and exhortation in one man: yea, *Caluin* sometime forgetting this nicetie of bare teaching, giueth exhortation and teaching to doctors, whom he ioineth in signification with prophets. To conclude this distinction, as it hath been shewed to be contrarie to scripture, practise, and antiquitie: so it is void offense and reason. For what man can teach without perswasion, exhortation, and application? and seeing so much profit commeth of exhortation after the truth is knowen, who will debar the Church of this profit, or forbid a teacher to profit his auditorie?

Moreouer, seeing the doctor is no otherwise restrained to teaching, and kept from exhortation, then the pastor restrained to exhortation and kept from teaching (this supposed, that by him that teacheth, a doctor, and by him that exhorteth, a pastor is vnderstood, which is but a weake dreame of discipline) either the office of pastor is to be restrained to exhortation and kept from teaching, which they may not yeeld (for the Apostle requireth that he be διδάκηνς) or els the doctors office to be enlarged to exhortation, which must needs follow. For the Apostle limiteth exhortation to him that exhorteth, as teaching to him that teacheth, both alike, and by like reason.

Lastly, if the doctors of the Church of the Christians represent either the ancient Prophets or the *Leuiticall* Doctors vnder the law, or the Synagogicall *Rabbins* which to build vp the doctors office as a corner of the Consistorie, the disciplinarians are readie to affirme: then as the Prophets taught and applied the law with continuall and most effectuall exhortations, as appeereth not by one place, but by the whole tenour of their Prophecies: and as the Doctors that sate in *Moses* chaire, and the * *Rabbins* of the *Jewes* taught and exhorted, in so much as the *Jewes* demanded of *Saint Paul* if he had any words of exhortation: so these new doctors, whether they succeed the Prophets, or sit in the chaire of the *Leuiticall* or Synagogicall doctors, they are to teach and to exhort, or els they lose the glorie of their succession. But this is their plea for their doctors, that they succeed the Prophets and *Leuiticall* Doctors, and therefore they had need to beware that their doctor passe not his bounds of bare teaching, especially the gouernors of Synagogues, supplying the place of Pastor and Doctor.

The onely reason they haue to support the Doctors limitation in teaching (which they had need to hold stiffly, least they lose a principall part of their reformation) is their simple collection and argument grounded vpon the similitude drawn from the members of a bodie which the Apostle vseth *Rom. 12.* to proue the sobrietie that ought to be in the members of Christ. They leauing the termes which the Apostle vseth, frame other termes, and conceiue that diuersitie of gifts are compared to the diuersitie of actions of the members of mans bodie. Against which the text doth manifestly repugne: for not the actions, but the members of Christ and the parts of a naturall bodie are compared rogether: and actions in the sentences following the similitude, are not limited but distributed without limitation. After the comparison ended *vers 5.* the Apostle passeth forward to speake of diuers gifts, as appeereth by the note of transition δι. in ἑξ-
της δι' χάρισμα, that is, hauing moreouer graces, which hath relation and depen-
dence

* *Ioseph. adu.*
Appion. lib. 2.
& Philo. lib. 3.
de vit. Mos.

dance of the words *οὗτος ἰσχυροῦς μὴ γινώσκων*, and tenderth to perswade euerie man to measure himselfe according to the graces giuen him : and not of the words : *all haue not one action.*

This then we auſwere to their obiection, that their reason drawne from a similitude holdeth not, for that they passe the termes of Scripture. Secondly, that it maketh against their platforms interpreted as they would haue it : for if the Apostle would not haue doctors to meddle with exhortation, for that euerie one is to keepe himselfe to his gift ; then may not the pastors by like reason meddle with teaching, nor ruling, nor distributing, which is contrarie to the *Analogie* of Scriptures.

But I stand all too long arguing against that, which for that it is contrarie to diuine and humane authoritie, is reiected of all that haue any sparke of iudgement and knowledge. Now therefore, let vs passe to talke of the doctors gouernment.

Of the Parish Doctor and his office.

CHAP. 2. SECT. 4.

The course of this Section by diuers reasons carieth away the gouernment of Parish Doctors in Church affaires : First, for that they haue no title nor commission for gouernment. Secondly, no gifts sounding that way. Thirdly, for that they are supposed to succede the Leuites and Prophets of the Iewes, which by vertue of their office had no gouernment. Fourthly, for that gouernment will hinder their schoole teaching. Fifthly, for that gouernment of the Church was committed to the Apostles and their successors. Sixthly, for that there is no practise of Doctors gouernment in scriptures or Ecclesiastical stories to be found. Seuenethly, the authors of this opinion are not agreed vpon the Doctors gouernment themselves. Lastly, for that neither the name of Elder is giuen to Doctor, neither hath he any likenes or resemblance to the Leuiticall or Talmudicall Doctors.

NExt to the office of naked and bare teaching, commeth the doctors large office in gouernment of the Church to be scanned. Let not the doctor be offended with me, though I denigrate his dignity. The course of this matter doth lead me thither. As for *T. Cartw.* he need not be offended : for though he lose the office of doctor, yet can he liue by his owne purchase.

The platformers giue vnto the doctor great dignitie : they place him with the first in the Consistorie : they adorne him with Consistorial robes : they giue vnto him together with the rest of the Eldership, power to command, decree, set order, choose, iudge, and vse the censures : by what authoritie, we cannot learne. And therefore we except against these new intruders, and say that they are no competent Iudges.

1 For no man ought to take vpon him the gouernment of the Church, but those that haue authoritie and a lawfull calling, as had *Aaron* and other Priests, Prophets, and ministers of God : but this doctor hath neither authoritie from God nor man, nor calling, nor warrant to gouerne, he cannot so much as shew his title, much lesse his authoritie : if any man say otherwise, let him shew where the doctor hath power to command, to iudge, and excommunicate : if he cannot, let vs heare no more of an officer without warrant or commission.

This is a common hole of the disciplinarians.

2 The rules of discipline which say that no man is sent vpon a message without sufficient gifts, debar the doctor from the gouernment of the Church: for he hath nothing but the gift of teaching. wisdom, diligence and ruling are giuen to others. Wherefore, vnlesse he can shew a better record of his office, as mariners are wont, we must call for a new man to the helme of Church gouernment.

3 If the Doctors succede the Leuites, then are they not to command. For the Leuites office was to minister by the lawes of the first ordination of Leuites: but that the disciplinarians doe hold, and therefore vniustly thrust their doctors into the gouernment of the Church. If the Leuites were iudges, it was not by vertue of their office, but by speciall commission from the Prince.

4 And so much the rather we refuse the gouernment of parish doctors, for that they call them from a necessary charge of teaching, and arguing in Schooles, wherein they are most exercised, and haue most skill, to vndertake an vnnescessarie burden no where imposed vpon them, and which for want of skill and experience, they are most vnfit to welde: especially if they be so hasty and passionate, as the *Rabbins* of discipline, that challenge the name of Doctors.

5 The commission of our Sauour granted to his Apostles and to their successors the godly bishops and pastors, might teach doctors to be wise with sobriety, and not to inuade that which belongeth to others. To them our Sauour granted the keies of gouernment, and committed the flocke to be fed. they are called rulers and gouernors of the Church: and others beside the Christian magistrate, and them, we know none: they are called *ἐπισκοποι* rulers. *Heb. 13.* Of these doctors there is not so much as any mention, and therefore they cannot without transgressing Christs order, and doing wrong to the Apostles and their successors, meddle with that belongeth to others.

Petr. Gal. lib. 1. c. 7.
This Iesus was not our Sauour, but some other, as he saith.

6 The gouernment of doctors hath no example nor rule to warrant it in Scriptures. Let the aduerse party produce one place where any one doctor hath prescribed orders, excommunicated, or proceeded iudicially against any person if they can. of the masters of Synagogues there is some suspicion, that they did excommunicate. the *Talmudists* report that *Rabbi Iehosuas* excommunicated Iesus of *Nazaret*: but what is this to doctors that seeke autoritie from the word rather then the fantastical traditions of the *Iewes*?

7 The same is condemned of all antiquitie, admit *Origen*, *Pantenus*, and *Clemens* were such doctors as they conceiue; yet Ecclesiasticall stories say they gouerned not, but were gouerned by the bishops. Search all antiquitie, they shall not find either any doctors gouernment, or other gouernment then by the Prince and by Bishops. These haue the presidentship giuen by *Iustin Martyr*, who calleth them *ἐπισκοποι*, and *Tertullian* that calleth them Presidents: these were they that in Synods decided controversies, and set orders, in which there is not the least step, or appearance of doctorall gouernment.

Iust. lib. 4. c. 3.

8 Lastly, the platformers are in this point forsaken of their owne friends. *Doctors* (saith *Caluin*) *Nec discipline nec sacramentorum administrationi, nec monitionibus, nec exhortationibus præsunt. &c. Pastorale munus hæc omnia in se continet.* Doctors haue not to deale in discipline, administration of sacraments, admonitions or exhortations &c. But the office of pastors comprehendeth all these things. *Zanchius* that graue father and learned diuine, although otherwise carried away with the receiued opinion of late writers in the matter of discipline, yet in this matter speaketh against them, *Hi* (saith he speaking of doctors) *sansum docebant,*

Zanch. conf.

illi verò (vz pastores) sacramenta etiam administrabant & disciplina præerant. the doctors (saith he) taught onely: pastors, they administred the Sacraments, and had the administration of discipline: neither doth he disallow the fathers gouernment by bishops, & the orders we haue in our Church. *Iunius* doth circumscribe the doctor, within the compasse of schooles, and therefore entitleth him *Scholasticum Doctorem*. *Beza* although he thrust doctors in the croud among Elders, yet doe I not finde where he maketh, much lesse prooueth them necessarie parts of the consistorie, as do the disciplinarians, men of famous name. The practise of Churches notwithstanding is quite against them: they of *Geneua* haue no doctors of Diuinity but pastors, the regents of schooles come not into the Consistory. In the French Churches the doctors haue no credite. the Scottish Churches leaue them out of the role of the Consistorie; and so did *T. C.* once, though now euery day he waxe wiser then other, and change his opinions. his masters of the Admonition raile doctors out of their consistoriall robes, and few there be that fauour them saue certaine vagrant ministers, which vnlesse they hide themselues vnder this title, are like generally to be condemned, as intruders into the ministerie, and perturbors of the state.

Ecclesi. lib. 2. c. 5.

Adv. Erast.

To hide the nakednes of the doctor, they make him, notwithstanding his maiesty and greatnes, to creepe into two poore holes, the first found out by *Daneau*, *Isag. part. 3.* though with small iudgement, the other by one of our Church plotters directed, as it seemeth, thither by *Beza*, or found out as they were raking in the *Iewes* Talmud. *Daneau* considering, and as it were lamenting the nakednes of their downfeathered doctor newly hatched, giueth vnto him the garments that belong to bishops and pastors to cloth him, Bishops, Elders, Pastors, and Doctors, (saith he) are names confounded, and interchanged in Scriptures: and therefore what belongeth to any one, belongeth vnto all and euery of them seuerally. but what if his antecedent were denied? sure then is he at the end of his matter: for he prooueth nothing: he will not confesse I trow, that al elders are bishops: if he do, away must the profane elders, which are not ministers of the word, be packing. and although pastors and doctors be diuers names of one person in Scriptures, yet doth it not follow that the doctor which they would haue, is the doctor spoken of in the scriptures, or that their parish doctor is called elder. Nowe, seeing neither *Antecedent* is true nor consequent good, the reason is starke nought, for Apostles are called ministers, bishops, and pastors, and contrariwise, some bishops are in a generall signification called Apostles: yet do I not suppose that *Daneau* will grant that whatsoever belongeth to the Apostles, is common to pastors or bishops: the communitie of names is no argument of the communication of properties of things. there is an instrument of musicke called a Harpe: the Hatters they call a certaine instrument they haue, a Harpe likewise: yet is that a melodious instrument, this a iarring and absurd implement. and therefore were it granted, that bishops and doctors were sometimes spoken of one person: yet vnlesse the office be one, which they denie, the name shall not helpe the doctor so, but that if he vndertake the gouernment of the Church, he may be remooued with a writ of *Nonel disseisin*.

Certaine of our disciplinarians placing small hope in the other argument, deriue the doctors authoritie from the *Iewish* presbyterie and Leuiticall doctors: which argument consisteth of many peeces.

Answer to Br. stand.

First, they take as granted, that Christ translated the Consistorie or Sanedrin from

As a ground of
Geometrie.

The Iewish *Sanhedrin* maketh
nothing for
Doctors go-
uernment.

Deut. 31. 26.

Deut. 33. 10.

from the *Iewes* into his Church, at least they desire it to be graunted *tanquam* *ἀντὶ τοῦ νόμου*: which if it be denied, they can go no further, vnlesse it be to them of *Geneua* to complaine that we admit not their fancies. Secondly, they desire vs to beleue that the same consistorie is to be placed in euery congregation. Thirdly, they must presuppose that it was not cracked, nor dissolued in the remoouing of it, but that it came into the Church with all his parts. Fourthlie, they desire vs to beleue that the Presbyterie of the *Iewes* had doctors likewise. Fifthly, that they had the same authoritie that is giuen to these doctors. Sixtly, that the same is translated to the doctors which they haue. It is long to set down the rest of their desires. by this you may easilie coniecture what a frame we are like to haue, when the parts are so weake and so euill glued together: all which are answered with one word, that these things are verie handsome to be conceiued, but incredible and impossible to be prooued, as they shall see when they list to trie. They onely attempt to prooue that the *Iewes* had doctors of the law: the rest they dispaire of, and therefore wisely neuer go about it: well, let vs see their skill in proouing.

Moses (saie they) speaking to the *Leuites* saith, Take yee this booke of the Law, and put it into the side of the Arke, &c. that it may be there for a witnes against you, ergo the Leuiticall doctors were of the Iewish Presbyterie, and handled matters of Church gouernment, which is a miserable and pittifull kinde of consequence, not to be answered in one word. for not so much as teaching is in this place prooued to belong to the *Leuites*. for they are commanded to put vp, not to open the booke, and the booke is laid vp for a record, and not laide open for instruction: of gouernment there is no mention. againe *Moses* saith, that they shall teach *Iacob* the iudgements of God, and *Israel* his lawe, and shall put incense before the presence of God: which belong to the priests, whose office it was to burne incense, and not to the rest of the *Leuites*. of the Leuiticall doctors, beside priests, and of their gouernment there is here no mention. These and such like places forced by the disciplinarians against their meaning, do rather conuince them of forging and facing, then prooue the matter in question.

This therfore is euident, that as many reasons make against the gouernment of doctors: so there is neither autoritie of Scripture, nor fathers to couer them. Now let vs see what reason they haue to place doctors in euery congregation.

Of the Parish Doctor, and his office.

CHAP. 2. SECT. 5.

Wherein is shewed that Doctors are not necessarily to be placed in euery congregation, by reasons drawn first from the noueltie of the office. Secondly from the examples of Barnabas and Apollo, Origen & Pantenus. Thirdly, from the practise of the Apostolike and ancient Church. Fourthly, from the customes of late Churches. Fifthly, from the charge and impossibilitie. Lastly, for that T. Cartw. reasons prooue nothing to the contrary. In the same section, the imperfection of their platformes concerning the Doctor is prooued, for that diuers matters of great weight are neither resolved nor thought of, which must needs breede both question and trouble in the gouernment.

THat they are not necessarie for euerie congregation, doth necessarilie follow of the former conclusions: for if there were no such Doctor as they surmise, nor had any commission of gouernment such as they giue
vnto

vnto him; what should we do with an office that was neuer, and encrocheth vpon gouernors that euer haue beene? what should he do in any parish?

My first reason therefore against the placing of doctours in euerie parish, is this, That he is a new creature, rising (as *Venus* did out of the sea) of the froth of mens fancies: for the doctors of the primitiue Church were of another sort; and the doctors of schooles are for schooles, not for villages.

And were the doctor such as *Apollos* or *Barnabas*; yet cannot the example of either of these helpe them to prooue that doctors should be in euery congregation, but the contrarie rather: for of such as these were, few were in any congregation, and these were not tied to any one place. *Apollos* was of the citie of *Alexandria*: he taught before he came to *Ephesus*: for he was *διδάσκων ἐν τῷ ἱερῷ* before he came thither. he taught at *Ephesus*: he taught afterwarde in *Achaia*, and lastly, at *Corinth*, the head citie of that countrie. I thinke our disciplinarians will not allow their doctors to roue at so many marks, nor go from their Churches at pleasure, as did *Apollos* from *Ephesus*. If then (as they saie) doctors be bound to their churches, the example of *Apollos* helpeth them nothing. Of *Barnabas* the Acts do giue testimonie, that he was companion with *Paul* in most of his iourneies: which doth ouerthrow the restreint of doctors to parishes, this being supposed that *Barnabas* was a doctor.

Such doctors as was *Origen*, *Pantenus*, and their fellowes, were singular to the Church of *Alexandria*, and such Churches as had schooles. *Eusebius* doth shewe that these doctors were not reputed any degree of the ministerie. Such are our doctors of the Diuinitie schoole in the Vniuersities, which sort of doctors it is ridiculous to place in euery parish.

If this had been the institution of Christ, then would the apostle haue placed doctors in euery parish, as he placed elders in euerie citie. But looke the whole historie of the first Church, there appeereth no notice of doctors; where the Apostle prescribeth, as it were, a state of the ministry, and orders for the Church, very exactly, he doth not so much as mention doctors, other then bishops and pastors.

In the time of the ancient Fathers, we reade of no ministers of the Church, but bishops, priests, deacons, and inferior clarks: what an error had it beene, if doctors had been gouernors, to haue omitted them? and how incredible is it, that there should not be found in any one parish, such an officer as they suppose to haue been in euery Church?

Nay, how absurd is it, seeing the Scriptures know no doctors but pastors, as it is euident *1. Cor. 12.* to deuise an other kinde of doctor, and to place him without warrant in euery parish? If there were doctors beside pastors, let them name them, and shew who they should be. At *Philippi* there were none; for there were onely bishops and deacons: if they say doctors were saluted by the name of bishops, there is no reason for it. Men do not salute *Richard* by the name of *Thomas*, nor when a man doth name a man, doth he vnderstand a beast. In the church of *Antioch* the doctors were Apostles and bishops. In the churches of *Asia* and *Crete*, and those named in the Acts of the Apostles, there were no parish doctors: wher were they then? forsooth in *Platoes* Common-wealth, or *Mores utopia* gouerning the Church there.

But if their doctors be so necessarie in euerie parish, as they conceiue, howe chance they haue none in the French Churches, saue in great cities, and so few

1

2

Act. 18.
Mightie in
Scriptures.

3

Ecclesiast. lib. 6.

4

Epist. ad Tim. 1.
ad Tit.

5

Can. Apost.
Conc. Nic.
Terul. de baptis.

6

Phil. 1.

7

in Scotland and the Low Countries ? if the doctor be a member of the Church (as they beleene) why are they so deformed and maimed ? if doctors be so necessarie, why are they more in one parish then another ?

8

Finally, to saie that doctors ought to be in euery parish, is to giue a rule to poore parishes most burthensome, litle profitable, and through this realme impossible. To maintaine doctors beside pastors, were burthensome: and seeing the doctor doth nothing which the pastor ought not to do, vnprofitable: and to finde doctors to supplie all parishes through the realme, is impossible. Wherefore, vnlesse they can shew where doctors are first instituted; secondly, where appointed to be in euery parish; and thirdly, how it may be possible, we will neuer allow them for doctors of discipline in our schoole.

I doubt not, but some disciplinary doctor will be angrie when he seeth his dignitie thus annihilated. therefore to refrigerate the heate of his choler, may it please him to consider two or three cold reasons which *Th. Cartm.* bringeth forth, if he can not procure him triumphant entrance into the whole Church, at least to helpe him to interteinment in some few parishes.

Answer to the
arguments of
the aduerse
partie.

Doctors (saith he) had their name of churches, *ergo* doctors ought to be in euery church. what if I denie his antecedent, as *Iunius* and his friend *Beza* doth, who saie doctors are called of schooles ? then is this argument quashed: but denieng both antecedent and consequent, much more will the friuolous weaknes of it appeere. for admit we haue doctors of Diuinitie in the church of *Cambridge* and *Oxford*, yet he himselve knoweth that they are not in all parishes. The church of the *Iewes* had a high priest, had inferior priests teachers of the lawe: yet had they neither high priest nor priests that taught the lawe in euerie village or parish.

But (saith he) there is some signe yet remaining of ancient doctors placed in euerie Church, in that in our Cathedrall churches there is one that readeth a lecture. Admit in all Cathedrall churches there were readers, therefore in euery church resorting or depending of the mother Church ? these readers they came in by late statutes, and were not alwaies, nor in any thing resemble the new doctors, for that they are ministers of the word & sacraments, and vse exhortation.

Thirdly, where *Titus* was left to appoint elders, citie by citie, he beleeueth that he appointed doctors also; for that they in the new deformation are accounted a kinde of elders: which must needs proceed of a strong conceit, or of a bad conscience. for if he thinke euerie place that cometh in his way to make for him, he hath a strong imagination, as had he that beleeued all the ships that came into the hauen of *Athens*, to be his owne goods. If he do not beleue that which he allegeth, with what conscience doth he vse so friuolous proofes, and manifest misallegation, of texts ? to allege one office for another, is not to proue, but to confound, and trifle. We denie that doctors are termed elders in Scriptures; and though it were granted, yet the common phrase of speech, where it is said that *Titus* was left to ordaine elders, and where the Euangelist saith that *Paul* and *Barnabas* appointed elders, will not admit that he should speake of all sorts of elders, seeing in affirmatiue propositions the word pronounced of another is taken particularly and confusedly, saue where the termes are conuertible, *καθεμεῖα κατεφορσας ἀληθῆς ἔσται ἐν ᾧ τὸ κατηγορευμὲν καθόλου, τὸ καθόλου κατηγορεῖται.* And though he regard neither phrase of speech, nor rules of Logike, yet the words following in *Tit. i.* declare that the Apostle speaketh of bishops, such as exhort.

And

Act. 14.

Aristot. *ἠθ.*
ἐν β. 5.

And *Act. 14.* vnlesse pastors be meant onely, one word must signifie doubtfully diuers things of diuers kindes contradiuided one against another. But what should I contend against him any longer, that contendeth not onely against all authoritie and antiquitie, but the light of the text and himselfe also? In his first treatise he passeth this woorthie doctor in silence, vsing the word in great contempt against his aduersarie. Onely this last reason discussed lightly, and the defects of their discipline concerning doctor, noted, I will leaue the doctor to those that are enamored of him.

The Church (saith *Th. Cartw.*) cannot be interteined without exhortation and doctrine: therefore there must be a pastor and doctor in euerie parish. A reason like to this, that the Church must haue praier, preaching, and the administration of sacraments, *ergo* there must be diuers ministers to do these things. The sequele is leud and loose. And false it is, that *Th. Cartw.* affirmeth, these things to be parted betweene the doctor and pastor: for it is the pastors dutie to teach and exhort; and were the partition made, yet are not doctors required in euerie parish: for the Church gouernment is parted betwixt the ciuill magistrate and bishops, yet neither requisit in euerie parish: yet hath this better reason, for we know that the prince is Gods minister: what this new doctor will prooue, neither they nor we know.

Wherefore, seeing neither the preheminance of doctors, nor distinction from pastors, nor the limitation of his office, nor the commission for the doctors gouernment, nor the necessitie of doctors in euerie parish, which are the principall points of their doctorall discipline, hath any institution, confirmation, or allowance of Christ or his Apostles: where they tell vs their discipline is drawn from Scripture, let vs hold this rule: First that their mouthes are no measure of truth, and that they haue no Scripture for their doctor: next, that they haue neither allowance of antiquitie nor reason: and last of all, that their plats are rather bubbles of fantasie, than rules of Church policie.

These be arguments sufficient to reiect their doctorall deuises. but that you may perceiue the wisdom of these law-makers, you shall see, if all were granted vnto them they desire, yet how many things they want, and into what disorder they would throw this Church and Commonwealth.

What time of studie is required in him that shall haue the name of a doctor, and what age he ought to be of, (which is a necessarie matter, considering that boies are not for gouernment) and what knowledge he ought to haue, they say nothing. Concerning his office, they tell vs not whether a doctor may teach in two places, or the same man be a doctor in one place, and a pastor in another, or whether he ought to teach priuately, as the pastor is to exhort priuately: nor whether the doctors of Philosophie and arts, be doctors of the Church, as *Iunius* would haue it, nor prooue that arts should be taught out of the Vniuersitie: they tell vs not whether a doctor must proceed at the Vniuersitie, or in the parish, at the crosse in the Church-yard, that is, as a man should say, at Dawes crosse: nor whether he must haue imposition of hands, or that it is sufficient that the parish nominate him doctor, without other ceremonie. Likewise, whether the doctor remoouing from the Church, lose his title or no, and whether he may supplie the pastors office in exhorting, or whether he may be president of the consistorie or no, they leaue it in suspence. What hospitalitie the doctor is to keepe, may be put *in ser insolubilia Petri de Alliaco*: for considering the basenes of his pension, it is to

A briefe repetition of the sum of this chapter.

Their platforms defective in the office of doctor.

be feared least he rather gnaw his nailes, than keepe any hospitalitie. Whether a doctor may be the maister of an hospitall, which is the deacons office, is a great question; for they say that *Th. Cartwright* wil rather suffer this confusion of members of the Church, than giue ouer his hospitall. It is moreouer doubtfull whether a doctor, being maister of an hospitall, may gouerne by orders, which had their originall from the pope. Further, how the doctor shall recouer his pension, being denied, and before whom; and whether falling sicke, so that he can no more execute his function, he shall reteine his stipend: and whether he haue freehold in his pension or hold it at the wil of the lords of the consistorie, they say nothing. For what defects and defaults he shall lose his stipend, they speake doubtfully: whether hauing appealed from those that deposed him, he is to continue in possession of his office or no, they determine not. But the greatest question is this, seeing the drudgerie and seruilitie of parish doctors is so great, and so intolerable, the reward so vild and miserable, the pride of the people and consistorie so lordly, where learned men can be gotten that will liue in such flauerie.

Seeing then, so many matters of importance not resolued, neither by our disciplinarians that are but learners; nor by the great maisters that first deuised their discipline: let them tell vs no more of the perfection of their plats, nor vse any more commendation of it. We tell them, nay we will prooue it to their faces, if they dare abide the incounter, that, compared with our gouernment, it is but a piece of raw and vndigested policie.

That the doctor and his office, which is a great part of their discipline, is but a new inuention, hath been declared: therefore setting a marke on his forehead, for a new creature of discipline; let vs passe forward to speake of the pastor, which is an office of greater credit and authoritie, yet not a little stained and disgraced with the disciplinarians nouelties.

Of the Pastor, and his office.

CHAP. 3. SECT. I.

In this section first, is declared the state of the controuersie between vs, concerning the Pastor and his office, and what the aduersaries do hold, and how they leudly confound bishops and inferior ministers, election and ordination in the ministerie, and any office in the minister. Secondly, the election or necessarie consent of the people in election of pastors, is disprooued by the examples of Paul, Timothie, and Titus, by ancient counsels, fathers, histories, reasons, and the allegations of the aduersarie answered. Thirdly, the election of pastors by the consistorie is ouerthrowen, for that there can no prooffe be brought of any such, much lesse of any such power it had, by testimonie of Chrysostome, and antiquitie, and also by diuers reasons.

FOr the name of pastor, be it metaphoricall, or howsoeuer, we wil not strue: neither will we greatly contend about the office of the pastor, which we confesse to consist especially in praying, preaching, and administering of the sacraments. and I would to God that some pastors, curious in finding faults in others, and carping and controlling matters, which they neither vnderstand, nor can amend; would looke more diligently to their office, and not weaken the hands of others, that diligently attend on their charge. But how can others moderate their toongs, and restraine their malice, seeing they haue nor
keepe

keepe no moderation of their tooings and affections themselves? About the name and office we contend not, but rather by whom pastors are to be chosen and ordeined, and how to be qualified, and for what causes to be deposed. Likewise, whether all pastors be of equall degree, and whether they may beare ciuill offices, and haue ciuill titles attributed vnto them, and whether they be strictly limited and restrained to one parish; and finally, whether two pastors may be appointed for one parish or no. They hold concerning election of the pastor, diuersly: some hold, that the people is to chuse: some say, that the eldership chuseth, and the people onely consent. they teach that the eldership ought to ordeine, and further, that none is to be ordeined but such as haue the qualities required in a bishop, 1. *Tim.* 3. and that those that come in otherwise, or entring the ministry, cease to haue those qualities, are to be deposed. The degree of bishops they condemne and remooue; and teach that all pastors ought to be equall. they debase them so, that they thinke it not lawfull for them to haue the title of lord; and disfranchise them so, that they may not beare ciuill office, no, not committed to them by the prince. they will not allow one minister to haue two benefices we call them, or two parishes vnder his charge, but yet can indure, nay thinke it very conuenient that one parish should haue two pastors. Against which strange and vaine assertions we are now to dispute, beginning with the election of the pastor: wherein that you may the better vnderstand both the controuersie and the decision thereof, we are in this question to distinguish, first of pastors, then betwixt election and ordination, lastly, betwixt orders, or ordination, or inauguration of ministers, and their other offices. which the platformers not doing, haue abused others, and confounded themselves as in a labirinth of matters, and resolved nothing.

The state of the question concerning ministers of the word, and their office.

The opinions of the disciplinarians, in the cause of the pastor.

Pastors or ministers of the word and sacraments, all the ancient fathers haue diuided into bishops, and priests, or elders. whether bishops and elders be equal by the word of God or not, we shall dispute hereafter: sufficeth here, that all antiquity hath distinguished bishops from priests. there can be no instance brought contrary, and therefore I need not here to prooue it: that which shall be sufficient, shall be spoken in his proper place. Now as ancient fathers, and councils haue giuen the appointment of priests to bishops onely, so in the nomination of the bishop, ancient practise hath either required, or at least vsed the acclamations, or else the silent consent of the people. According to antiquitie, the bishop in this realme is chosen by the presbytery of the Church, consisting not of blind and vlettered dolts, but of learned men and ministers of the word; we call it the Chapter. After the election made by them, the bishop is brought foorth before the people and by them allowed; of which a solemne act is made: so that first, the disciplinarians fault in confounding bishops and inferior ministers of the word, whose case in this matter of election differed much. For to prooue that the people ought to chuse their minister, they alleage authorities that testifie that they did chuse by acclamations their bishop, which made nothing to the purpose. This distinction taketh away all *Cartwrights* reasons from authoritie of fathers, which he either in this point vnderstood not or marked not; or else, that I doe him no wrong, dissembled his knowledge. Next they do vs wrong, that say that in England a bishop is imposed vpon the people without their knowledges, and better consent then in the French Churches. And lastly, they doe you wrong, to perswade you that bishops might not chuse priests: for both they ordeined

Two degrees of the ministers of the word.

Conc. Nic. and generally all councils and fathers.

deined them, or, as we call it in more vsuall English, ordered them, which was by imposition of hands, and praier: and also they sent them from the mother citie abroad into villages to teach, as is apparant by that authority that is giuen to bishops, *Conc. Nic. can. 16. & 17.* and infinite acts of councils.

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Therefore betweene the orders and office of preaching, praying, and administering of sacraments, both of bishops and priests there was no difference: for both receiued one orders and office to preach, pray, and administer the sacraments: but the difference was, that a bishop was ordeined by more bishops then one, priests were ordered by one bishop: the bishop was elected and ordeined, the priests had no election, but first an ordination, and then a designment to a place, which improperly is called election. Here likewise, the disciplinarians fault, that they conceiued that no priests were ministers of the word: secondly, that all ministers of the word were chosen by the people; for so they should neuer haue been taught: thirdly, that where there is a generall order set downe by the whole realme, whereto all particulars are supposed to giue their consent, by which ministers are appointed to their places; they notwithstanding giue out most vnruly, that ministers are thrust vpon parishes by the bishop without their consent, whereas all their consents was to the law: and any one man may except against him that is instituted, within ten daies, and the bishop hath no more to doe, but to see whether the party that is presented, be sufficient; and if he be, to put him in possession; and if not, to heare those that will obiekt against him, and repell him.

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Ad Tarsens.

the bishop neither doth the priest, nor deacon, nor lay man any thing in the Church, saith the same *Ignatius*.

Ad Magnes.

Epist. 3. lib. 1.

Lib. 3. epist. 14.

Chrysost. de sacer.

de baptis.

Euseb. eccl. hist.

lib. 6. cap. 35.

Ad Pammach.

Ad Nepot.

Offic. lib. 1. c. 44.

In 1. Tim. 3.

In Monod.

The gouernment of the bishop is called by *Cyprian* a diuine and high power, which appeereth partly in that he hath the gouernment of priests committed vnto him, as *Cyprian* likewise witnesseth.

Chrysostom speaking of the bishop that should appoint him his charge, hath these words: τὸ μέλλοντος ἡμεῖς χειροτονήσῃ ἐλθόντος, when he came that should ordeine vs.

Tertullian giueth chiefe place to the bishop aboue priests, for the honour and peace of the Church. looke the whole course of Ecclesiasticall stories; you shall finde that bishops alone ordeined and appointed places to priests. of *Nonatus* it is reported, that the bishop made him priest, against the will of the whole clergie. Nothing more famous, than how *Arrius* was made priest, and deposed by the bishop of *Alexandria*.

Ierom was made priest by *Paulinus*; *Paulinus* by *Epiphanius* bishop of *Cyprus*. *Ierom* *epist. 61. & epist. 62. gaudeat episcopus iudicio suo; cum tales Christo elegerit Sacerdotes*: let the bishop reioyce (saith *Ierom* *ad Nepot.*) in his iudgement, when he hath chosen such priests vnto Christ. *Hæc spectet sacerdos: & quod cuique congruat, id officij deputet*. let the bishop (saith *Ambrose*) consider these things, and assigne vnto euery one that office whereto he is most fit. and least any man might conceiue that any mute elders concurred with the bishop, he saith; no man can giue that he hath not receiued, speaking of officers of the ministerie: *Nemo tribuit quod non accepit*.

Basil was ordeined of *Eusebius*, and *Gregorie* of *Basil*, as *Nazianzen* testifieth of him selfe. neither can they alledge any word for the election of priests by people, or Church aldermen, nor bring an instance against the ordination of priests by bishops onely. these reasons make equally for election and ordination, for that priests serued in the Church wherein they were ordeined.

I say againe; that the disciplinarians cannot shew one priest (for so I interpret *Presbyterum*) that was chosen by the people to any one place. I speake not of bishops, but of priests: for albeit for manifold inconueniences the election of bishops by the people, was forbidden by the counsell of *Laodicea*, and although there be no commandement of it, nor example in scriptures: yet it appeareth, that the people haue vsed acclamations or approbation at the election of bishops.

So is it now continued in this Church, and is not in their discipline: by the which, most disorderly and absurdly, they haue remooued both bishops, and their election out of the Church, whatsoeuer they prate of election of Bishops.

Yet doe I finde, that euen in the election of bishops, wherein to incourage the people, more libertie was granted vnto them, the suffrages of the people were not alwaies necessary, as appeareth first in the examples of *Timothie* and *Titus*, and after in those who succeeded the Apostles, as *Marke* at *Alexandria*, *Linus* succeeding *Paul* or *Peter* at *Rome*, *Dionysius* at *Athens*, *Symeon* succeeding *Iames* at *Ierusalem*. Not the people, but the Synode had the chiefe sway in the Ecclesiasticall elections, as appeareth in *Constantines* letters to the Synode, that they should not translate *Eusebius* from *Casarea* to *Antiochia*.

The Synode of *Antiochia* deposed *Paul* of *Samosata*, and substituted *Domnus*.

The Synode of *Ephesus* deposed *Nestorius*, and placed another. *Acholius* was chosen

Euseb. eccl. hist.

De vita Const.
lib. 3. cap. 6.

Euseb. eccl. hist.
lib. 7. cap. 24.

chosen bishop of *Theſſalonica* by other biſhops, *Amb. epiſt. 59.* and all thoſe placings and diſplacings, that fell out during the troubles of *Athanaſius* and the contention betweene *Epiphanius* and *Chryſoſtome* and others, were done by biſhops and ſynodes, by the conſent and voice for the moſt part of the ſoueraigne magiſtrate. *Valentinian* committed election to biſhops. *Theodoreſ. Hiſt. lib. 4. c. 5.*

All which things make nothing for popular elections uſed by the diſciplinarians, who I thinke will bluſh to challenge that power which the people had, and ſhame to follow their example. they may remember the bloody broile betweene *Damaſius*, and his competitor, of which a heathen writer maketh mention, the diſorder and ſlaughter was ſo notorious. betwixt *Boniface* the ſecond likewiſe, and *Dioſcorus* there fell out a foule ſtir: he that commendeth popular elections, let him conſider the tumults raiſed at *Conſtantinople* about the choiſe of their biſhop, and how many ſeditious, hurlyburlies, ſchiſmes, and deuſions fell out about the elections of the biſhops of *Antiochia*, *Alexandria*, *Rome* and other places. Of theſe ſchiſmes and diuiſions about the election of biſhops made by popular fauor, the fathers haue oft complained: wherefore let them not thinke that antiquitie doth ſpeake any thing in fauor of popular elections. whatſoeuer by tumult or faction hath been of the people practiſed, many reaſons make againſt it.

The gouernment of the Church, whether it be Monarchicall, in reſpect of Chriſt the chiefe head, and ruler of the Church, and the chiefe magiſtrate Gods miniſter; or Ariſtocraticall in reſpect of biſhops of diuers Churches conſenting; or mixt of theſe two, I will not argue. But this is apparant to all that haue any knowledge of religion and ſtate, that it is not democraticall or popular: for the ſcriptures do expreſſly diſtinguiſh the gouernors from the people, giuing commandement to gouernors, and commanding the people to be ſubiect, as *Tit. 3. 1.* *Heb. 13. 17.* Of which ground this concluſion ariſeth: To chuſe the principall officers of the Church is a principall point of ſoueraigntie, but the people haue not the ſoueraigne gouernment of the Church. *ergo.* The maior is euident by the examples and precedents of all gouernments. The princes of the *Iewes* did elect their chiefe Iudges and officers: and the gouernment of *Rome* and *Athens*, which were popular ſtates, were declared to be popular in nothing more, then in the choiſe of the chiefeſt magiſtrats. the minor is notorious and confeſſed in part by the diſciplinarians, who begin now to be almoſt aſhamed of their *Anabaptiſticall* popularitie.

Further, if the people ſhould haue intereſt in the choiſe of their paſtor, and other miniſters, in reſpect they are Chriſtians, and to be ruled by thoſe officers which they chuſe: then not onely houſholders (as full learnedly & politically ſaith *Th. Cartw.*) but women and ſeruants & yoong men, and all that are the people of God, ſhould haue voice in the election, for al theſe haue like intereſt in their paſtor with houſholders: and with God there is no difference of man, nor woman, maſter nor ſeruants. and oft times the ſeruant is wiſer then the maſter: but this *T. Cartw.* thinketh to be abſurd, and therefore it may pleaſe him to thinke the like of his popular elections too. nowe why onely houſholders ſhould giue voice in Church elections, ſeeing in ciuill elections all Citizens that be of yeeres and diſcretion, may giue voice in ciuill elections where the ſtate is popular; I expect reſolution from his wiſdome the next returne of anſwer.

This inconuenience likewiſe followeth of the election by voices of houſholders. ſeeing in euery Church there are in the externall ſocietic of it more called

then chosen, and more temporizers, and colde professors then true Gospellers: that these will ouerrule all causes by pluralitie of voices; which they cannot allowe of, and therefore haue little cause to stand so stiffe for their popular elections, especially seeing the Scriptures so much mislike them, as hath been shewed, and may further appeere by this reason.

Those are to chuse which haue authoritie to depose: but reade all Scriptures and fathers, you shall neuer finde any deposed by the people: and therefore if election and deposing proceed by equall degree and pace, the people is not to chuse their pastor.

The Apostles they excommunicated notorious offenders: the godly bishops they examined ministers causes, as did *Timothie*, whom the Apostle willed not to receiue an accusation against an elder vnder two or three witnesses. and *Titus* is enioyned after once or twise admonition, to reiect an heretike: which could not be done effectually, vnlesse he also could cause others to auoide him by displacing him. the Synodes deposed heretikes, & excommunicated them. *Theognis*, and *Marius* were deposed in the Synode of *Nice*, *Nestorius* in the synode of *Ephesus*, *Dioscorus* in the councell of *Calcedon*, *Paul* of *Samosata* in the councell of *Antiochia*. And lightly in euery councell some one or other was deposed. *Ambrose* deposed one for his insolent demeanour in his going, refused another for his indecent gesture. *Alexander* deposed *Arrius* and others: which power being a part of the keies, must either be kept from the people, or else they will encroch very far vpon the Consistorie.

To answere all our authorities and reasons, they say that this election by the people, was an order prescribed by the Apostles, and commanded inuiolable to be kept. when we desire to see the place where this order should be set down, they bring vs forth two or three places of Scriptures racked from their meaning. First they alledge the maner of proceeding in the election of *Matthias*: then, that of the election of the deacons, and that of elders appointed *Act. 14.* the first place, the more it is pressed, the lesse it speaketh for them or against vs.

First, the election *Act. 1.* both in respect of the officer chosen, being an Apostle, and the maner of proceeding, the matter being decided by lot, is not to be followed in the election of an ordinarie officer, and proceeding ordinary. and no conclusion can be drawn from the one to the other.

Secondly, in the election of *Matthias*, the whole number of beleeuers, not onely that were in the territorie, but also that were then in the world was assembled: but in the election of their pastors, the consultation of the Consistorie, and consent of the people (say they) is sufficient. if they take any aduise of the magistrate, or other ministers, that seemeth to be a worke of supererogation.

Thirdly, in this election the people did present two to the Apostles: by the rules of discipline, the consistorie chuseth and causeth some minister to present him that is chosen, to the people to view him.

Fourthly the Apostles in the election of *Matthias* gaue no voice: in the newe discipline, the elders claime to haue the onely deliberatiue and deciding voices; the people they haue a poore consent, so litle as nothing can be lesse: yea, lesse then that which the people haue in the parishes of England. For here within ten daies, any may obiekt sufficient matter: at *Geneua* they must speake within five daies, or else they are for euer precluded. Thus while the people look for a feast, they are fedde with faire wordes, and shewes without substance: neither is the

word

Act. 1.
Act. 6.

Ordon. de Gen.

word *συγκαταλέγειν* that is, *he was repused*, any argument of the peoples consent or suffrages, but of a common liking or allowance, which may be saide to be in those that are absent, and whom the matter concerneth not, yea of vs that liue nowe.

Fiftly, heere the Apostles and people concurred in the action, no eldership was present: but in the election of pastors, the Consistorie or Synode doth all, the people is inuited to behold the goodly works of the Consistorie, and to come when dinner is ended.

Sixtly, heere God did choose by lot, *ἀνέδειξον ἐν τῶν ἁγίων ὅς ἐστιν ὁ ἐκλεκτός*. that is, shew which of these two thou hast chosen &c. in pastorall elections, the Presbyterie chooseth by voice, neither the voice of God nor the voice of the people is expected.

Seuenthy, heere the people present two to the Apostles: the disciplinarians make their Consistorie, or some deputie from it to present but one to the people, which either they must haue, or else stay the Consistories good leasure.

Eightly, heere was no fasting vsed: the disciplinarians make great account of fasting in these cases. 9. this election was not to a place, but to an office: but heere the controuersie is about the appointment to a place. and therefore the disciplinarians can haue no helpe of this text, seeing their elections be to a place. neither if the man be a minister els where, needeth he any new ordination hauing receiued the same already, vnlesse the marke of his ministerie was made either in water, or in a watry braine, that receiue no impression. Let them turne this place which way they will, the point of it (as you say) is still against them, not against their aduersaries.

All the fathers
condemne double
ordination
to one office.

The election of Deacons, is not so fitly alledged to prooue the consistoriall election with consent of the people, as they weene.

First, for that the office is diuers, and respecteth externall matters, not onely internall: and further needeth no such curious ordination. finally, all offices haue not one forme of election, which hath been shewed already in bishops and priests, and is verified likewise in deacons. For the office of bishops is most weightie, and not to be permitted to a popular canuase. Secondly, the deacons had the managing of the Church stocke, wherein euery one pretended priuate interest; and therefore there was more cause the deacons should be chosen by common consent, than the pastor, whose office concerneth no mans temporall interest nor commoditie.

The forme of this election of deacons is far different from the pastors election by the Consistorie. First, heere the people did first choose, and the Apostles confirme: in the election of the pastor, the conference and consistorie, or one of them, doth first and alone choose, and the people consent and confirme, or rather weakly allow.

Secondly, heere the *Hebrewes* and *Greekes* ioine together, and all the Church *πλὴθος ἁγίων μετῴντων* meeteth to choose deacons: in the choise of the pastor sixe or seuen ministers, and three or fower elders, or elders sometime alone conclude the matter, and then aske the people how they like of their doings, and content themselves if they haue the assent of the greater part of one parish.

Most of their
plats require
but one, and
some no minister
at all to
choose the pastor.

Thirdly, the deacons heere chosen were not limited to a certaine place: nay, it appeereth they went afterward abroad preaching in diuers places. but pastors are sent to one certaine parish, there to abide vntill he heare further the pleasure

of the consistorie, vpon whose will his poore pastoralitie doth depend.

Ifag. part. 3.

Fourthly, heere is an election made without consistorie: for the first mention of Elders is *Act. II.* *Daneau* confesseth that the consistorie was not yet erected. but it is not material what he saith, for it was neither then nor afterward erected. now in the new church policie, it were absurd to make an election of pastors without Elderſhip, which *Daneus* maketh to be the eyes of the Church.

Lastly, the Apostles onely appointed Deacons, and gaue them authoritie. *χειροτονῶν* (saith *S. Luke*) speaking of the Apostles: but that bishops should giue autoritie to pastos, they cannot abide, and some of them in great choler calleth it Antichristian. And therefore I must desire them to lay off their hold of these places, for they wil cut the sinewes of the Consistorie asunder, if they be too hard griped.

The greatest force of all their defence is placed in the word *χειροτονῶντες*. to helpe at a pinch, *Stephanus* translateth *quum creassent per suffragia*. the *Geneua* translation saououring both of the *Geneuan* interpretations, and discipline, hath, *when they had ordeined by election*. wherby they would insinuate that the people did chuse by lifting vp of hands while *Paul* and *Barnabas* moderated the action. This word therefore shall be wrested out of their hands, and the place turned vpon those that produce it. let no man be offended that I disprooue the translations: we are to adhere to the word of God, and not to translations.

Or, to chuse.

Whosoeuer therefore considereth the words, he shall see that there is a relation betwixt *Paul* and *Barnabas*, and the people: and that as preaching, teaching, and the word *χειροτονῶντες* is spoken of them, so *αὐτοῖς* is referred to the people, so that in construction of speech, the people could no more be said *χειροτονεῖν*, than to preach and teach; nor than *Paul* and *Barnabas* could be said to be the people. the word *χειροτονῶντες* is spoken of them actiuelly, *αὐτοῖς* is spoken of the people passiuelly. For what the other did, that the people had done vnto them. therefore it is absurd to giue that to the people, which *Paul* and *Barnabas* did, or to take that from the Apostles, which the word *χειροτονῶντες* doth giue vnto them. Let any man that vnderstandeth the *Greeke* be iudge. The Apostles are said to appoint, the people to haue Elders appointed to them.

χειροτονῶντος

Secondly, the word *χειροτονεῖν* in no *Greeke* author is taken for election by other mens hands, as our braue platformers would haue it, but by the hands of them of whom it is spoken, *ἀρχας αἷς ὁ δῆμος χειροτονεῖ*, saith *Æschines*. And in another place, *αἷς εἰώθε χειροτονεῖν*, that is, the officers which the people appointed, and which the people was wont to appoint. the word is manifestly spoken of those that lifted vp their owne hands, or that did chuse themselves, not of them that chose by others: which exposition hath no sence; for these *Greeke* words are not transitiue like those that are in the *Hebrew* coniugation *Hiphil*.

Act. 10. 41.

De sacerdot. li. 4. c. 1.
Thucyd. lib. 6.
Step. p. 206.

Some will reply that *χειροτονεῖν* doth signifie sometime, to chuse by lifting vp of hands; which I yeeld: and yet they shall gaine nothing, vnlesse they prooue that it signifieth not otherwise. for sometimes it is taken generally for any appointment or choice by one, as *μαρτυροῦν τοῖς παροῦσι χειροτονημένοις ὑπὸ θεῶ*, that is, to witness ordeined of God. *οἱ τῷ θεῷ χειροτονουῦντες παρατηρημένοι*, those which refuse when God appointeth (saith *Chrysostome*.) And in *Thucydides*, of one contending against an order made by the people, *αὐτὸς χειροτονῶν* is affirmed. sometime I confesse that it is taken properly, especially, where it is ioyned with a nowne collective: but that *χειροτονεῖν* should signifie to chuse by the hands of others, as the disciplinarians

disciplinarians leud grammarians would affirme, it can no where be shewed.

Thirdly, seeing no ancient father doth otherwise interpret it then as I haue done, for the appointment of priests made by *Paul* and *Barnabas*: who, not hauing either his nose stuffed with preiudice, or his head with new cōmonwealths, will follow those that digresse not onely from ancient fathers, but from the common vse of all that euer spoke Greeke?

Fourthly, this new interpretation is contrary to their disciplinarian practise: for the people doth not chuse by holding vp their hands, but consent in deepe silence, hanging downe their heads, and shrinking in their shoulders, in token they can not do withall. Secondly, not the ministers do moderate the people as here, but one *quidam* fellow doth moderate the elders; of which sort here was none.

Lastly, it is contrary to reason, that these being newly conuerted to Christianity, should be permitted to chuse their pastors. If they that were to be chosen, were of their owne city, they should not do well to chuse *vispures*, if of *Pauls* company, what acquaintance could they haue with them, being scarce yet Christened? New Christians.

I am not ignorant that diuers other places are alleged to prooue the election and choise of the minister to be in the people; as where the apostles are sent on message, *Act* 8. which concerneth election nothing: for it was onely a calling and commission for a speciall seruice, and not to serue in any place of the ministerie: and the place where *Timothie* is exhorted to stir vp the gift which he had receiued by the imposition of hands of the eldership: which is meant of ordination, and performed by bishops, as *Chrysostome* expoundeth it, and not of the eldership, much lesse of the people. but neither these nor any other speake to the article, vpon which they are produced.

But I need not longer stand to dispute against popular elections, whom now the disciplinarians do abhor, & detest as much as we; and *Th. Cartm.* very gently is come home, and hath eaten vp his former opinion. I trust he will eate diuers of the rest, if he come foorth in disputation. In the meane while, the eldership may do well, to make him confesse his fault publikely, that sometime made popular election a piece of that liberty that Christ purchased with his blood; most impiously and shamefully matching a circumstance or ceremony with deliuerance from hell, death, and damnation. Well, now he speaketh all for the election of the consistory; against which, we haue likewise somewhat to say, although they say not much for it. for in the Scriptures there is no place to prooue any inkling of such matter.

Of consistory, they do not so much as find the name in Scriptures: therefore, although very loth, yet must they be beholding to the Canonists for it. After much seeking, they finde the word *Presbyterium*, with which they intitle their consistory: but he is a simple fellow in Scriptures and stories, that will thinke that the presbytery did consist of such patchery, as their new found aldermen, and parish doctors. *Chrysostome* interpreteth presbytery, bishops, which is farre from their reckoning. wherefore, before they tell vs that election of pastors belonged to the consistory, let them prooue that euer there was such a consistorie, either instituted by Christ, or practised by the apostles. Secondly, let them shew that election of officers of the Church belongeth vnto them, which I haue already shewed to belong to others. The apostles as they receiued general commission

Danem Isag. lib. 2. cap. 18.
Defence of
French discipline.

1. Tim. 4.

In 1. Tim. 4.

Matth. 28.

of

John. 21.

Act. 14.

of government of the Church, so they deliuered the same ouer vnto bishops their successors, as Paul did to *Timothie* and *Titus*. The apostles designed pastors to euery place. And absurd it were, if vnlettered elders should be placed iudges of doctrine, and of other qualities of ministers.

In all antiquitie there is no step of the consistoriall elections, no, nor of the consistories themselues. Of a number of ministers of the word, which had the name of presbytery, we read in *Ignatius*, *Cyprian*, and others. Of the addition of dumbe elders and doctors, we can vnderstand nothing. Secondly, the gouernment was euer in the bishop and not in the presbytery, as they conceiue it: which shall be shewed in his place.

Lastly, the election by consistories, is subiect to faction and diuision, vndiscreet and partiall choise, slow proceeding. The same is preiudiciall to the lawes of the realme, to the patrons right, princes prerogatiue, and all good course of gouernment, which cannot stande where there be so many lords without controlment, and the iudges and the parties are the same persons.

Of the Pastor, and his office.

CHAP. 3. SECT. 2.

Wherein is declared that ordination of ministers belongeth not to the consistorie: First, by the examples of Paul and Barnabas, and testimonie of Scriptures. Secondly, by the witness of ancient counsels and fathers. Afterward, it is shewed that iurisdiction and offices of gouernment in the Church or Commonwealth are not to be committed by pastors, but by the souereigne magistrate, that is prooued both by example of the Iewish and Christian Church.

HAuing thus spoken of election, let vs now intreat of those points, which are in controuersie betwixt vs, concerning ordination; which the aduersarie (as I said before) not distinguishing from election, nor making difference betwixt ordination to the ministerie, and any other office imposed on the minister, hath proceeded confusedly, & taken one for another, and alledged that which maketh for ordination to prooue election, and contrariwise that which concerneth ordination to the ministerie, against any other office in a minister. which hauing distinguished, we are to shew first, that ordination of ministers belongeth not to the consistorie: secondly, that although the magistrate ordeine not to the ministry, yet that he may appoint offices of gouernment, and make choise of such ministers, as he shall thinke fittest, for decision of matters, and execution of lawes ecclesiasticall.

Act. 14.

Hierome so interpreteth it.

The first is euident, both by testimonie of Scriptures, and of antiquitie. The apostles *Paul* and *Barnabas* as they assigned places vnto ministers, so they laide their hands vpon those that were chosen, and made them ministers. I thinke the aduersarie (howsoeuer they giue election to the people) will not say that the people imposed their hands, and ordeined them ministers. If they say the consistorie imposed hands, let them shew where the consistorie was at the time of this action, and what it did, and how it could be framed before ministers of the word were appointed there.

2 Tim. 1.6.

Timothie was chosen minister by the imposition of hands of the Apostle *Paul*: which office the Apostle calleth τὸ χάρισμα τοῦ θεοῦ, that is, the gift of God, and sheweth

sheweth that he had it by imposition of hands, δια τῆς ἐπιτάξεως τῆς χειρὸς μου. As for consistorie of elders, there was none present at the action: for although he make mention of the imposition of hands of the presbyterie vpon *Timothie*, yet both was that presbyterie of another sort then this new consistorie, for it consisted onely of the ministers of the word (as the fathers interpret it) and the imposition of hands was to another purpose; for it was δια ἐκκλησιαστικῆς that is, that *Timothie* by their hands might receiue the holie Ghost, and power of miracles and propheticie. And although interpreters refer the place to *Timothies* ministerie, yet would the Apostle neuer haue ascribed the same to himselfe, nor in phrase of speech altered the persons, if the matter had been one in both places. And that this interpretation is true, the authoritie and commandement which *Timothie* receiued of *Paul* alone, to reach at *Ephesus*, doth declare.

Further, where *Paul* commandeth *Timothie* not to put his hands suddenly vpon any, it is euident that ordination belongeth vnto ministers of the worde: for seeing the charge is committed to the ministers of the word, who is so presumptuous to take the same vpon them without autoritie?

Timothie was likewise willed to commend that to faithfull men which he had heard of *Paul*, which is nothing but to appoint preachers.

The councell of *Nice* decreed, that bishops should be ordeined of bishops: wil they then still speake for their aldermen, that can saie nothing for them?

The ancient Canons of the church giue ordination onely to bishops. The ancient fathers digresse not from the canons. What *Chrysostome* saith, I haue shewed. *Cyprian* saith, that bishops ordeined *Cornelius* bishop of *Rome*: for so I interpret *Sacerdotes* in that epistle of *Cyprian*. *Hierome* was ordeined by *Paulinus*, *Paulinus* by *Epiphanius*. *epist. 61. & 62.* *Basil* of *Eusebius*. *Gregory Nazianzene* of *Basil* in monod. See all the fathers in 1. *Tim. 3. & 5.*

They themselues confesse, that the ancient presbyteries had power to ordeine: but they onely consisted of ministers of the word, as shall be shewed. Let them shew where one of their aldermen is called *Presbyter*, or admitted of the presbyterie, or where their doctors made vp a part of the presbyterie.

Finally, seeing those that ordeine, are to make diligent inquisition of the parties learning and maners, that is to be ordeined minister; who with reason can giue the ordination to merchants, and men of occupation, such as are the vnlettered lay elders? δὲ ἢ ἔν τῃ χειροτονεῖν μάλιστα πολλὰ ποιεῖται τὸ ἱερὸν. Diligently ought they to inquire, that are to ordeine ministers, saith *Chrysostom*. Wherefore, vnlesse, committing the disposition of matters to the vnlearned sort, we will debase all learning, and go against the apostolicall order, and ancient customs of the Church: such elders as they would haue, are not to intermeddle in ordination of ministers; especially, seeing in the making of ministers, they giue them al power of iurisdiction, and externall Church-gouernment: wherein they preiudice the Christian magistrate to whom that belongeth, and pretend to giue that they haue not themselues.

Moses commanded the *Israelites* to appoint iudges and officers in all the cities of the promised land. now then, seeing the execution of the law pertained to the chiefe magistrate; who doubteth, but that the magistrate by this law is authorized to appoint iudges and officers for gouernment of Church and Commonwealth? So *Samuel* appointed iudges. *Dauid* and *Salomon* appointed officers to iudge both in the causes of God and the king. *Iehosaphat* appointed iudges both

Ezra 7.

at Ierusalem and in all the cities of Iuda. Ezra, according to his commission, gave what parts of the gouernment it pleased him, to those that he thought fittest for the charge.

Socras. lib. 1. c. 34.
Euseb. lib. 10. c. 5.
Ecc. hist.

The same authoritie Christian princes reserued to themselves; they appointed and called synods, to decide controuersies. *Constantine* himselfe iudged in the cause of *Athanasius*; and committed the cause of *Cecilian* to certaine bishops, and others of his court. *Valentinian* sent *Ambrose* twice in ambassage to *Maximus*.

Deut. 17.
2. Chron. 19.

That which the disciplinarians suppose, that all ministers being ordeined, by vertue of their ordination, had equall iurisdiction and authoritie in the external gouernment of the church, is an absurd opinion of men ignorant of the gouernment of the church. for in the ancient church of the *Iewes*, all priests were not of the Sanedrin, but such as were appointed by law, or the prince: and that bishops did iudge with authoritie, it proceeded from the authoritie of the prince in Christian gouernment, when the prince was Christian: neither can there be any consent in the church of a realme, if euery minister be appointed gouernour, but euery particular parish church will be a bodie of it selfe: than which nothing can be more absurd and inconuenient. That pastors are also called *ἐπισκοποι*, is in respect of their teaching; as doctors are called gouernours of schooles, because they teach. That in externall gouernment, euery minister is to deale with soueraigne power; is not meant by the holy Ghost: as shall be more at large disputed hereafter. This, to declare their absurd conceits of election, and ordination of ministers, is sufficient. Now let vs examine their lawes, concerning the qualities which they require in pastors.

Of the Pastor, and his office.

CHAP. 3. SECT. 3.

In which section is prooued that the rules of the apostle, 1. Tim. 3. & Tit. 1. concerning the sufficiencie and integritie of bishops, are not so to be expounded, as if all that were not answerable to the same, were to be reiected out of the ministerie, but to call men so neere to those rules as is possible, considering the frailtie of men and state of things: which is declared by the storie of the Church before Christ, by the example of the Apostles and ancient synods and fathers: and reasons drawn from some impossibilities, and comparison with other rules in like cases. The reasons to the contrarie are answered, and our defence is iustified by the practise of those that make these new expositions.

OF pastors, they require of necessitie, that they be iust of the leuell of *S. Pauls* rule, 1. Tim. 3. If a man be not answerable in all points to his rules, they will not haue him chosen minister: if he being a good minister when he is chosen, afterward fault through infirmity, they wil haue him deposed without remission, if they would haue the minister to come so neere to these rules as may be conueniently, then they say nothing, but that we allow, wish, and desire: if they wil allow none to be chosen, but such as are iust with that rule, and all deposed that fall from that rule; I say they speake contrarie to the apostles meaning, precedents of apostolike churches, to antiquitie, and to reason, and go not about to choose a good ministerie, but to thrust all men out of the ministerie.

For who is without blemish? who doth not sometimes passe the bonds of sobriety, modestie, and such vertues as *Paul* requireth in the bishop? Is *Th. Cartwr.* (whose

(whose railing and scoffing euill agree with this rule,) Is *Beza*, Is *Caluin* answerable to this touch? No, the ancient bishops had their faults: the holy apostles of Christ were not vnblameable, they contended ambitiously for superiority, as do the disciplinarians sometime most eagerly. *Peter* denied his master, he dissembled, and walked not aright; and therefore was reprobued of *Paul*. Let vs ascend higher, and consider the gouernment of the Iewish Church: we shall finde that the whole family of *Aaron*, although diuers of them had faults, were chosen to the Priesthood; the tribe of *Leui* to the seruice of the Church, and were not put of their ministerie for euery transgression. Diuers of them, in the time of the iudges, fell to idolatry. *Heli* himselfe sinned so, that after him God translated the priesthood from his posterity. In *Achaz* time, the high priest was minister of publike idolatry: yea, *Aaron*, the man of God, was not free from the peoples sinne. yet do we see none of them deposed or refused. Where was the ecclesiasticall consistory this while, with their thunderbolts of excommunication & deposition?

Ministers not to be deposed or refused for euery transgression.

Neither can any say, that there was more lenity vsed then vnder the law, then now vnder the Gospell: or deny that the same was practised vnder the Gospell. Our Sauour *Christ* chose *Matthem* from the toll table, a calling among the Iewes most infamous. *Paul*, of a blasphemer was chosen an apostle. And *Onesimus*, that ran from his master, was made (as Ecclesiasticall stories witnes) a bishop. And of those that offended, we read not any that for light causes was deposed. *Iohn*, the writer of the *Reuelation*, declareth that ministers of the Churches, which fell through frailty, and were not answerable to their calling, were to repent, and not presently to be deposed. The bishop of *Pergama* bore with the *Balaamites* and *Nicolaitans*. He of *Sardis*, was almost dead. He of *Laodicea*, neither hoat nor cold. What should I speake of the bishops of the first Church after *Christ*? Read the stories, consider what men were chosen, consider who continued in their calling: some were in opinion wauering, some erréd, some taught strange positions, some committed offences: yet neither for light offences were they refused, nor for the same deposed. Who can excuse *Origen*, *Tertullian*, and *Cyprians* errors? Was *Epiphanius* and *Chrysostome*, *Hierome*, *Ruffin*, *Augustine*, and *Ambrose* blamelesse? I will not name those of our time: but take the best, he is not answerable to the perfection of the Apostles rules. the which discourse I will comprehend in the compasse of these reasons following, that the aduersary may know wherto to answer.

Ignat.

Apoc. 2. & 3.

The Gospell is not more rigorous then the law, nor the orders of the Church of Christians more extreme then the lawes of the Church of the Iewes: but in the time of the law, diuers were chosen to office in the Church, and continued in the same, notwithstanding imperfections condemned in the apostles rules: therefore the same are not to be applied to election or deposition, but set before the minister as a glasse, to come vnto them so neere as he can. The assumption is euident by the storie of *Aaron* that was not innocent when he made the golden calfe: in the posterity of *Aaron*, who were priests, notwithstanding some imperfections: in the priests, during the time of the iudges, and of idolatrous kings in the times of the prophets, who cry out against their wickednesse, and yet were they not deposed. Nay, it appeareth manifestly, that there was a sacrifice, as well for the priests offence as the people, and that the priests that had defiled themselves in the daies of *Achaz*, and in the captiuitie, were sanctified: those when *Hezekias* reigned, and these when *Ezra* returned, and afterward serued the Lord in the temple and sacrifices. *Nehe. 10. 28.*

Ez. 10. 19.

2. Chr. 2. 30.

G

If

2 If none be to be allowed and accounted for good ministers before men, but they that perfectly answered the rules of the apostle: neither are any to be accounted for good men, but those that fulfill the law of God. for the lawes morall and ecclesiasticall are pretended to be deliuered equally, and with like reason to both: but good men are they accounted, that in some sort liue well, and commit no crimes, and are *καταρεῖ*, that is, in a common vnderstanding, as they say, righteous: or else there is none good nor honest in respect of men, which is absurd, *ergo, &c.*

3 If none are to be chosen ministers, nor suffered in the ministry, but such as answered the apostles rules concerning ministers; then no princes nor gouernors are to be chosen or suffered but such as answered the rule of Gods law, *Exod. 18. Deut. 1. & 16. & 17. and Rom. 13.* Let the disciplinarians shew a diuers reason, if they can: but I hope they will not haue all princes deposed, nor say that they deserue to be deposed, if they answered not the rules prescribed to princes in Gods word. they may easily conclude of these premises themselves, that these rules are not to be wrested to election or deposition.

4 *Christ Iesus* departing the world, instituted a ministry of men: neither may we thinke that the apostles meaning was other, then that the ministry should be instituted in all Churches: but if none be instituted nor tolerated, but such as haue the qualities required by the apostle; there will be no ministry in the world, much lesse will sufficient members of such be found, as must serue in the ministry: for who can say, he is vnreprooueable, righteous, holy, that he hath alwaies kept his hands and toong in temper? who is not selfe-willed, and opinatiue in some matters? if *Th. Cartwright*. would say he were a man of those qualities, he would prooue himselfe a presumptuous hypocrite: and yet he maketh no question, but that he is a man well and sufficiently qualyfied to be president of the consistory. Wherefore let these talkers of discipline cease to deuise these traps for other men. if others fall into them before, they will not long after keepe themselves from falles. let them consider the weakenes of mens nature, and how that the Saints of God haue fallen: yea, *Moses* the man of God, and the holy Apostles could not cleare themselves, and yet vnlesse these men dare do it, no man euer thought otherwise of them then of good men, and sufficient ministers.

Can. 8.

Wherefore then is this rigor brought into our Churches, which is not seene in the practise of the lawe, nor was vsed of Christs holy Apostles nor ancient fathers? the councell of *Nice* decreed, that *Novatian* heretikes returning to the Church should be receiued, in the degrees and orders which before they had taken in the Church: so far were they from putting offenders out of the ministerie for light offences, that they receiued heretikes vpon repentance.

Aduer. Lucifer.

Ierom in a whole treatise against such wayward fellowes as now trouble our Church, disputeth that bishops returning from *Arrianisme* are to be admitted as bishops into the Church. wherefore then do we not follow the moderation of graue and ancient fathers of the Church experimented in gouernment, rather than rash yong doctors, whose heads are twined about with euerie fancie?

The ancient Councils made deposition the extreamest punishment of the Church, and vsed it not but in cases subiect to excommunication, and for grievous offences: these men pretending to follow the Apostles rules, say that ministers for euerie light fault are to be deposed. to bring in this rigor into the church is a notable practise of *Satan* to driue all yong men of hope from the ministerie, that

that such sorry hindes as these may ouerthrow all by their misgouernment.

To excuse themselues, and to seeke colour for their new practise, they say the Apostles words are plaine, that a bishop ought to be such, as they set downe. sure he is blinde that cannot see the Apostles words, and read what he saith: but he is more than sharpe sighted, that can see that the Apostle speaketh of election or deposition, which interpretation is repugnant to the practise of the Apostles. but when a bishop is chosen, these rules are to be set before him, that he may therein meditate and strue to obserue them, not that he shall be deposed, if he cannot keepe them: for then should he be deposed for his sonnes faults, for his wiues faults, and more adoo there would be about electing and choosing of ministers, than about teaching of faith and maners; and the minister should be forced to haue a wife, whereas marriage is a matter indifferent in it selfe.

S. Ierom saith that the description of a bishop *1. Tim. 3.* is a glasse of priesthood, and requireth almost things contrarie to nature. Now where the word *δεῖ* (that is, *must*) is vrged, we are to vnderstand, that it importeth not alwaies necessitie nor force, but somtimes decencie, whence *τὸ δεῖν*, that is, that which is conuenient: hath his originall, sometime, it signifieth profit: therefore let it be decent and profitable that the minister be such as is described, or let him come so neere as may be, so that all be not refused or deposed that haue not attained to the high pitch of this perfection. *S. Ierom* saith, that if one or two things be wanting in the catalogue of bishops vertues, yet that he shall not therefore want the name of a iust or fit bishop. *Ierom lib 1. aduers. Pelag. c. 8.* But alas, why should the disciplinarians require such perfection in maners, and excellencie in learning? do they (trow you) execute the same rules against themselues? sure no. for who is more insufficient for learning, or defectiue for maners, than the principal of this pack? but they are so bent to put out others, that so they may hurt those whom they cannot fancie, they care not if with the same engines they strike those through, whom they greatly fauour. and besides, while men are rauished with contemplation of the sublimitie of their rules, they meane to steale away the hearts of men from a moderate and quiet gouernment. as for the practise, they hope that men will not looke into it. but let them not abuse themselues, for their consistoriall records will come to light by one meanes or other, and their ignorance, leudnes and insufficiencie crieth loud though I hold my peace.

*Ierom. ad Ocean.
ep. 83.*

*Fr. disc. art. 34.
Tit. de ministr.*

I haue stood vpon this point the longer, that you may see what gouernment we are like to haue, when leauing the course of the primitiue Church, yong stripplings will prescribe lawes out of their studies, as if *Diogenes* should speake out of his tub.

Of the Pastor, and his office.

CHAP. 3. SECT. 4.

The superioritie of Bishops is therein declared to proceed from diuine authoritie by reasons drawn from the practise vnder the law, from Christs and his Apostles gouernment: wherein diuersitie of degrees in ministers of the word was obserued: Likewise from the example of Timothie, Titus, Siluanus, Marke, and the Bishops of the seuen Churches. Ap. 2. & 3. the exception that they were Euangelists, is answered. The same is prooued by the practise of the aduersarie in the superioritie of their Consistories and their presidents, and by diuers inconueniences and schismes which otherwise would insue, by generall consent of fathers,

and for that the contrarie was alwaies holden heresie, and finally, objections to the contrarie are refuted and retorted.

When they haue cleared the rankes of the ministerie with the rigour of their lawes, they hope to range the rest more easily by teaching *equalitie*, if the equalitie of degrees in the ministry which exalteth euery base companion, and debaseth men of great excellency, and confoundeth all orders, deserue to be called *equalitie*, especially being voide of reason and equitie. this point by course of our treatise, commeth now to be considered, which may be better resolved, if we recall to minde howe the same amongst vs came first in controuersie. Certaine there were amongst vs, which as *Diotrephes* desired preheminance, but either for want of meanes, or consideration of their wants despairing to obtaine the highest places, they now strue to bring downe others lower, and to make them equall to themselves.

So a certaine tyrant entertained his ghests: those that were too long for his bed, he cut shorter. Those that were too short, he racked to the iust measure of his bed.

To effect their purpose, ambition and disdeine to be ruled, is coloured with reformation: and therefore they affirme, that it is the order appointed by God, & an Apostolicall institution, that all ministers be equall, and that the platformers may haue a stroke with their fellow bishops. This I say, and doubt not to prooue it, is a vaine fancie rising of discontented humors, which hath neither authority from God, nor commendation of practise, and a disorder repugnant to order and quiet gouernment of the Church, and neither allowed by Scriptures nor fathers.

Deut. 4.

Exr. c. 8.

& Mar. 14.

& Act. 19. 2.

1. Chr. 26.

I. B.

Hierom ad Euagr.
epist. 85.

1 When God gaue lawes to his people, of which *Moses* giueth this testimonie, that all nations should admire the *Iewes* for their gouernment, he not onely appointed a hie priest, but amongst the priests appointed diuers rankes & degrees, the gouernors whereof were called *Sharei Iacohanim*, or ἀρχιεῖς, *principes sacerdotum* or chiefe priests. besides those that by their place and course had ordinary preheminance, some were chosen by the prince, iudges and gouernours, as appeereth both in the history of *Dauid*, when he setled the affaires beyond *Iorden*, and in the proceeding of *Iehosaphat*, who out of the order of priests chose such as he deemed most sufficient for gouernment. nowe then if the disciplinarians notwithstanding that the papists vse the same reason for the pope, do borrow some helpe from the high priest, to prooue their consistoriall president: then much more reason haue we to deriue the equiry of diuers degrees from priests to the ministers of the gospel, forasmuch as the same causes (that is for auoiding of schisme, contention and disorder) do still remaine: and if as he that made a certaine defence against *Br. Slanders* (for so it pleaseth him to miscall that good mans modest dealing) affirmeth, the equitie and common reason of Church gouernment is alwaies the same: then can there be no equalitie among all the ministers, but still there must be some placed in higher degree to moderate the rest: for that was the cause why God appointed that order in the church of the *Iewes*: which gouernment, who so misliketh, presumptuously aduanceth himselfe against the wisdom of God. which reason *Ierome* in plaine termes confirmeth and saith, that this superioritie of degree was an Apostolicall tradition taken out of the old Testament. *Vi Sciamus* (saith he) *traditiones Apostolicas sumptas de veteri Testamento, quod Aaron & filij eius atque Leuitae in templo fuerunt, hoc sibi episcopi & Presbyteri & Diaconi vendicant in Ecclesia. i.* that we may vnderstand that the Apostles take rules or traditions out of the old Testament, let bishops, priests and deacons challenge

challenge that in the Church, which *Aaron* and his sons & the *Leuites* were in the Temple. I vse *Ieromes* testimonie the rather, to shewe that when he would make bishops and priests all one, he meaneth not to make bishops a humane constitution, but opposeth Apostolicall constitution to Christs owne commandement.

How much this superioritie and order in the priests vnder the law, and ministers of the Church did please our Sauour Christ, he declared in his owne government when he chose twelue apostles, according to the number of the twelue princes of tribes, and seuentie disciples, according to the number of *Moses* helpers or counsell. If then the degree of Apostles was aboue the seuentie disciples, as is manifest, in that Euangelists (which were these seuentie) are placed after Apostles; and twelue princes excelled the seuentie: then was not distinction of degrees forbidden, nor equalitie enioined. that which they alledge that among the Apostles, equalitie was obserued, answereth not our reason concerning the diuers degrees of ministers of the worde shadowed and shewed in the preheminance of Apostles aboue the seuentie disciples: and therefore, either let them deny that the example of Christs government is to be followed, or yeelde vs difference of degrees of ministers preaching the word.

Whosoever taketh exception against this order, for that it was not continually, and that the high priest was a type of Christ; may easily be satisfied, if he consider the equitie that is permanent, and that beside the high priest there were diuers degrees of priests: or else that the same course was continued, when with his corporall presence Christ left his Church: for he left diuers degrees and functions of ministers of the word. Some he gaue Apostles, some Prophets, some Euangelists, *Eph. 4.* some Pastors and teachers: he left it not to be governed by a confused multitude of pastors, but distinguished the gouernours into degrees. Neither can it auaille the, to alleage that this diuersity of degrees was between Apostles, Euangelists, Prophets, and Pastors: for if the gouernment of the Church be alwaies the same (as they affirme) or if the equitie of that gouernment be continual (which they cannot denie,) then must there alwaies be one degree of ministers, to command, the rest must obey: for that without order, the Church can not be maintained. *Caluine*, I know, distinguisheth order from superioritie. as if order could be, where all are equal, or as if his consistoriall president had no superioritie, when he can command, impose silence, and hath a negative voice.

That order which Christ Iesus prescribed, the Apostles diligently obserued and maintained. For they did not onely keepe an Apostolicall dignitie themselves, and shewed their authoritie in their actions, but in the Ministers which they appointed, they set notable marks of difference. to some they gaue charge of one Church onely, as to those whom they appointed *Actes 14.* to others they gaue the charge of diuers: Of *Timothie* the ancient fathers reporte, that he had the care and charge, not of *Ephesus* onely, but of diuers other Churches in that tract of *Asia*. The words of *Saint Paul* witnes of *Titus*, that he had the ouersight of the Churches of *Candie*. *Siluanus* had charge of a great part of *Greece*. The seauen bishops of the Churches to whom *Saint Iohn* wrote, had the chiefe gouernment of the Churches and the territorie: *Apollos* of *Corinth* and *Achaia*, *Dionysius* of *Athens*, and the territorie about it, *Crescens* of *France*, *Marke* of *Alexandria*. To cast a mist ouer our eies, that we should not see the truth; the disciplinarians do saie, that *Timothie*, *Titus* and the rest were euangelists, which they make a diuerse degree from pastors: which if it were granted, is the overthrowe of their cause.

For

For if Euangelists be a degree superior to Pastors, then is there superiority of degrees in the Ministerie of the word. And though Euangelists be ceased, yet the equitie of the difference can neuer cease, which is, that there be superiority for remedie of contention, and disorder.

The obiection is of no force. for neither were they Euangelists, nor if they were, would it helpe their cause. Why *Titus*, *Siluanus*, *Crescens*, *Dionysius*, *Apollos*, should be Euangelists, they can not bring any pregnant presumption. *Marke* was an Euangelist in writing the Gospell, but that is nothing to the conceite of these men. onely of *Timothie* they haue some little coniecture, that he should be an Euangelist, bicause the Apostle exhorteth him to do the worke of an Euangelist. which God wot worketh nothing: for not the worke, but the ordination maketh an Euangelist. Neither doth the worke of an Apostle make an Apostle, for the Apostle *Paul* had many felowes in his worke, which yet were not Apostles. Of *Timothie* he affirmeth, that he wrought the worke of the Lord as well as he. They knowe that the preaching of the Gospell was a worke common to Apostles, Euangelists, and Pastors. How then can that which is common, make a difference betweene those to whome it belongeth alike? Philosophers can tell them that not the worke, but Art doth shewe an artificer: and that he is not a good man that doth a good worke, which may be done against his will and by chance; but doth well according to the habite and rule of vertue. *δίναντος δὲ καὶ ὁ σωφρονὸν ἔσθι, καὶ ὁ πάλαι κατέτιναι, ἀλλ' ὁ ἔτι κατέτιναι ὡς οἱ δίναντες καὶ σωφρονεῖς κατέτιναι.* That is to say, he is iust and temperate, not that doth the worke, but doth them as iust and temperate men do them. The Iewes did the worke of the diuill, yet were they men.

That he was no Euangelist, in that signification (which they take it) these reasons declare. First for that he was called ordinarilie by imposition of hands, which agreeth not to an Euangelist, which (they say) is extraordinarie, and hath no ordinary charge. They themselues, when they consider that he was ordeined by the presbyterie (as they say) will retract their error I trust. For albeit their presbyteries (as they hold) haue power to ordeine pastors, yet they haue not power to make Euangelists. Secondly, Euangelists, *Ephes. 4.* are the 70. disciples, or else are they omitted, but *Timothie* was none of the scuentie. He was appointed to watch and take charge of *Ephesus*: but the charge of Euangelists (as they say) is not limited, but generally extended, either to a whole nation, or to the whole world, as that of the Apostles.

Contrariwise these reasons shew, that he was a bishop. First, for that he had ordinarie imposition of hands. Secondly, for that he continued there (as stories say) and died there; whereas the Euangelists office was to go from place to place, as themselues say. Thirdly, for that he did the office of a bishop in ordeining ministers, deciding of causes, and all this onely in the Church of *Ephesus*, and that quarter. Fourthlie, for that the ancient fathers do say that he was there bishop, whose vniforme consent, I maruell with what face these felowes can denie. *Paul* did by imposition of hands make *Timothie* a bishop saith *Ierom.* in 2. *Tim.* 1. Lastly, the subscription of the Epistle, wherein he is called first or chiefe bishop, doth witnes it.

If they denie the witnes of fathers, yet (I trow) they will not raze the words of the booke of God, which were a boldnes well beseeming their hastie zeale, but not becomming modest Christians. That it is not in the *Syriak* copie, is a strange allegation, seeing as originals are not tried by copies, but contrariwise. The same

copie

1. Cor. 16.

Arist. eth. 2.

Timothie no Euang. but a Bishop.

πομπὴν τῇ ἐπισκ.

Euseb. Chrys. Theodoret.

copie is otherwise much faultie, both in that it wanteth some part of the Gospell of *Iohn*, and also in diuers places digresseth from the Greek. That these words are put after the Epistle, is a friuolous allegation: seeing in transcribing copies of letters, the superscription is sometime put before, sometime after. That it is said in the third person (*ἡ ἐπιστολὴ*) *δοτὶ Ρώμης*, that is to say, it was written from *Rome*, it is yet more friuolous. for why? are not dates written in the third person most commonly? But seeing there is great consent for this title, why should they go against so many witnesses without reason? Well, were it supposed that he were an Euangelist: was there such a difference betweene Bishops, and Euangelists, and Apostles, that they could not be spoken of one person? What is then the reason that the fathers make these diuers functions of one person, as doth *Ambrose*, and make them one, as doth *Eusebius*, as generally do all the fathers, that affirme *Peter* to haue been Bishop of *Antioch* and *Rome*, and *Iames* to be Bishop of *Ierusalem*, as appeereth also by the authoritie of the Euangelist, where according to his sentence, when he said *ἡ ἐκκλησία*, matters were determined, and where we read of Priests first established vnder the Bishop? Wherefore, vnlesse they can alledge other answer, this reason will stand firme against their equalitie of Ministers.

Act. 15.

Act. 11.

Further if they say true, when they tell vs that we must strue to come so neere as may be to the orders of the Apostolike and first Churches; then ought we to haue some degree of Ministers to command inferior Pastors, and to keepe them in order. for that was the maner of the Apostolike Church, that had not onely Apostles, but Euangelists also (by their owne confession) that had iurisdiction ouer other Pastors. If they denie this, then is not the Apostolicall gouernment necessarie in our Church, as hitherto they haue borne vs in hand. If they say the order of Apostles is ceased, yet all the Apostolicall function in gouernment is not ceased. First for that the Apostle telleth vs, that Apostles and Euangelists are giuen for the consummation of the Church to the worlds end. Secondly, for that the care of common vnitie, and common procuracion of many Churches is not ceased: for it hath ground of morall and political equitie that ceaseth not. And thirdly, our Sauour promiseth to continue with his Church in Apostolike gouernment, to the worlds end. *Matth. 28.*

Ephes. 4.

Now what reason haue they, why seeing Doctors differ in degree, and some are rulers of schooles, some of one forme, some professe Diuinitie, some Lawe, some Philosophie; there should not be degrees among Pastors likewise. These (say they) may not haue diuers degrees, for that they are comprised vnder one name. as if a generall word might not comprehend many particulars: and as if that which they hold in Pastors, themselves did not overthrow in their doctors, which they distinguish into degrees: and make the Doctors of Diuinitie to go before the teachers of tooings, and those before their Regents.

Ordon. de l'esch.
de Geneue.

Further, how can they teach equalitie, that allow gouernours of Consistories, chosen sometime perpetually, sometime for a yeere, sometime for more, sometime for lesse? How can they allow their Presidents of Synods, and their goodly visitors of Churches, an office new found? For if all superioritie and authoritie be forbidden to Ministers (as full soberly they tell vs, and alledge Christ for author of their opinion) then is not any superioritie for any time to be allowed. for that which is simply euill, is not tolerable for one moment. For there is no moderation in sin, as they may learne of diuines, the which Philosophers can tell them, to be true in vices. And if the moderate rule of Bishops be forbidden, which notwithstanding

Disci. de France.

withstanding can make no lawes, nor do any thing without warrant of law; what shall we esteeme of the tyrannicall dominion of the Consistorie, which not only can set orders, but whose word is a lawe, and whose will is not restrained almost by any lawes? Thus all men may see, that they condemne not superioritie, but they would haue it themselves.

For if superioritie of Ministers ouer Ministers be vnlawfull; then may not the Consistorie, consisting for the most part of Ministers, exercise any authoritie, or rather dominion ouer Ministers. and if they may punish, excommunicate, depose the Minister; then is not superioritie forbidden of Ministers ouer Ministers. For if it be vnlawfull simply, then may neither one do it, nor more, neither by himselfe, nor with companie. When *Th. Cartw.* (observing the rules of his platforme) answereth these reasons, he shall be fed with birdes milke.

Moreover, in taking away superiority, they take away not tyrannie, but government and order from among the Ministerie. For what government can be deuised, where none is bound to obey, nor any hath authoritie to command? And order is among things distinct, which follow one after another, of which degrees, and sequences, order taketh his name.

Wherefore if all Pastors of this Church, meane to march all in one ranke, although the way be plaine, yet will they often fall in disarray. Neither doth it helpe the matter, that they giue a prioritie, and superioritie for a time to some one, or more: for as that office faileth, so order and government faileth. And (which of all others they had need to take heed of) there entreth superiority and a higher degree, which overthroweth their rules of discipline and confused equalitie.

Further in making all Pastors equall, they take away all iurisdiction, and in the darke, cut the fynewes of their owne consistorie. For no man hath iurisdiction ouer his equals: and in termes of lawe it is resolu'd, that *par in parem non habet imperium*. And he that hath iurisdiction, in the act of iurisdiction, is superior to him that receiueth doome or right at his hands. Therefore in the cōsistory they make a president, in the Synode a moderator, and change them at pleasure: and make the Synodes and Consistories iudges of Pastors, which is no way to worke equalitie, but in stead of one gouernour, to make a number of lords and gouernours, with authoritie not to be controled, and affections vnstaied and vnbrideled. and making the Consistorie and Synode continually to change their president, they make it a verie deformed and strange bodie, sometime with a head, sometime headles, sometime with eies, sometime without eies, but alwaies without order of lawe, or constant government. Equalitie is the nurse of negligence. for that which is cared for of all equally or in common, the same (as the prouerbe teacheth vs) is neglected of all. If rule teach them not, yet experience of other churches that haue this discipline (which is a mistresse to teach the most senselesse) may instruct them. For while euerie one streined curtesie who should begin, and would not take on him that which belongeth to all; the calamitie came vpon them, before they began to consult for remedie. For nothing goeth more slowly forward, nor is longer delaied, than that which is in the deliberation, power, and execution of many, and that which *Demosthenes* said of a Monarchie in matters of war, sure is found true in matters of peace: τὸ γὰρ εἴ τι πάντων ἐκείτων ἵνα οἷτα κρείον καὶ πρώτῳ καὶ δευτέρῳ, καὶ ἄμα στρατηγόν, καὶ δεσπότῳ, καὶ ταμίᾳ καὶ πανταρχῇ αὐτὸν παρῆναι στρατάρχῃ, καὶ μὴ τὸ τὰ πολέμους ταχὺ καὶ κατὰ κράτος ποιεῖν πολλὰ κερύχει. Philip (saith he) for

*Ordo est rerum
precedentium et
consequentium.
Philo de mundi
opificio.*

*Equals ouer
equals haue no
iurisdiction.*

*Guerres ciuiles
de France.*

Olym. 1.

for that he being one, is chiefe disposer of matters publike and secret, and is general, and leader, and treasurer, and is alwaies present with the army, to dispatch things quickly and in season, hath great aduantage of vs. So in Church gouernment, wherein one hath the care of the Churches of a prouince, dangers are more easily preuented, matters dispatched, orders established and executed: and therefore the poets saying hath heere place, *ἐν ἀγαθῶν πολυκοιρανίῃ*: this multitude of lay lordings and consistoriall commanders is not good.

Iliad.β.

Finally the equalitie of Ministers is the cause and original of schisme and contention: *Hinc schismata & hereses* (saith Cyprian) *dum Episcopus qui unus est, superba quorundam presumptione contemnitur*. Heerhence grew schismes and heresies, while certaine presumptuously contemne and despise the Bishop. For sure this is the cause of that contention that is growen among vs, that certaine base companions presumptuously haue perched aboue Bishops. what do I say, aboue Bishops? Nay like princes, like *Lycurgus*, or *Numa*, they haue taken on them to prescribe to the parliament and the realme, lawes, and orders. *Inde hereses* (saith Cyprian in another place) *quod non unus in Ecclesia ad tempus sacerdos, aut unus Index vice Christi*. Heerhence are heresies, that there is not one Bishop in the (particular) Church for the time, nor one Iudge in Christs stead. Which albeit absurdly alledged for the Popes vniuersall gouernment, yet is very fit to prooue the Bishops gouernment ouer a diocesse, and direct against the throng of these new Elders, which of late haue striuen to come into the Church. *Ierom* saith that the order of Bishops and their superior authoritie was generally receiued throughout the world for remedie of schisme, and that if this superioritie were not, there would be as many schismes as priests. Where are then these presumptuous platformers, that taking themselues to know more than all the fathers of the ancient Churches, haue pronounced that to be Antichristian, which they tooke to be the onely remedie of schisme, and which proceeded of the holy Ghost, or else it would not haue been so generally and vniuersally receiued? Do they not blush to oppose themselues against generall consent, in matters of gouernment? No, for they haue hardened their faces, and commanded their toongs to speake any thing.

Lib.4. epist.9.

Lib.1. epist.3.

ad Euagr. epist.85.
Aduers. Lucifer.

Zanch. conf.

Al ancient writers, al stories do speake for the degree of Bishops aboue priests, and condemne this new deuised oligarchie, or rather anarchie of Ministers, of equall authoritie. *τὸ ὁπίσκοπος* (saith *Ignatius*) *ἀλλ' ἡ πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα πάντων καὶ ὑπὲρ*; For what is a Bishop, but he that hath commandement and power in the Church aboue all? And that elders clime not so high as the Bishop, he commandeth priests to be subiect to the Bishop. The contentious platformers of our Church, percase haue not read the place. *οἱ πρεσβύτεροι ὑποτάσσονται τῷ ὁπίσκοπῳ*. These mute elders (which they aduance) he thrusteth downe in the croud among the lay people. *ἀνευ τοῦ ὁπισκοπῆς μηδὲ πρεσβυτέρου, μηδὲ διάκονου, μηδὲ λαϊκοῦ*. without the Bishop, neither can the Priest, nor Deacon, nor lay man do any thing. Least any should thinke that the Priests ruled iointly with the Bishop; as Christ before the Apostles, so he placeth the Bishop before the Priests, he calleth the Bishop *ἀρχιερέα θεῷ*, the chiefe Bishop, or Priest of God.

Ad Trallen.

Ad Tarsen. &
Smyrneum.
Ad Magnes.

Ad Magnes.

Dionysius commonly called *Areopagite*, but who I thinke was of *Corinth*, for he was very ancient, speaketh to the same effect. *οὐδ' οἱ θεοὶ λειτουργοῖ, καὶ ταῖς οἱ ἱερεῖς, ἀρχαὶ δὲ τοῖς ἱερεῦσι, καὶ τοῖς ἱεράρχαις οἱ διάκονοι*. that is, Let the Deacons (prescribe to thee) the Priests to the Deacons, the chiefe Priests or Bishops to Priests, and Apostles to Bishops. He speaketh to *Demophilus* a monke, that in contempt of ec-

Ad Demophilum.

cleasticall degrees, was like to the disciplinarians. In which authoritie it may be obserued, that he accounteth none for elders, which are not *ispeis* or priests: then, that he placeth Bishops in degree aboue them, and not in equal rank with them.

De baptismo.

Tertullian as he maketh three degrees of Ministers, so he placeth Bishops in the highest degree, and calleth the Bishop *Summum sacerdotem*, chiefe Priest: and putterh priests vnder Bishops, and deacons vnder elders. Which least any should conceine to be lay elders, he giueth vnto them, yea and to Deacons the ministerie of sacraments: *Dandi (scilicet baptismi) habet ius summus sacerdos, qui est Episcopus* (saith he) *dehinc presbyteri, & Diaconi, non tamen sine Episcopi autoritate*: The chiefe priest which is the Bishop, hath power to minister baptisme, and after him the Priests and Deacons: but not without the Bishops authoritie. The disciplinarians, when they see the Bishop to be chiefe, and priests to be vnder him, and to receiue authoritie from him, and that Deacons are part of the Ministerie, I feare will pronounce *Tertullian* an heretike, for speaking against their discipline. Nothing can be more direct against them. Neither doth it helpe them, that in his Apologie and other Treatises, he mentioneth more presidents and gouernours than one of the Church. for he meaneth none but Bishops, which word he auoideth, writing to the heathen that did not vnderstand the word, that was peculiar to Christians. Which is the reason also, that *Iustin Martyr* doth cal him *ωρεστωτα*, and not *Episcopum*, for that he likewise writ to a pagan Emperour, vsing the word *ὀπισθοπονη* writing to Christians.

De Coron milit.

*Στοικ. ωρεστωτα
ὀπισθοπονη.*

*Iustin. Apol. 2.
ad Anton pium.*

The same *Iustin* is a cleere witnes for the preheminance of Bishops: forasmuch as he calleth the Bishop *ωρεστωτα* or ruler, the rest he calleth *ἀδελφοι* or brethren, which were gouerned. Of which sort Priests must be, or else they were not among the number of brethren. *ωρεστωτα τῷ ωρεστωτῇ ἡσ ἀδελφῶν ἄρτος*. The bread, saith he, is brought to the gouernour of the brethren. Where was the gouernment of the presbyterie in his time? Those that refer it to the president of their Consistorie, either marke not, or are wilfully blinde and will not see, that the Bishop is called *ωρεστωτα* not in respect of the Consistorie, but of the whole people.

Bez. conf.

Lib. 1. epist. 3.

Cypri. lib. 2. epist. 7.

Lib. 4. epist. 9.

Lib. 3. epist. 9.

Lib. 3. epist. 14.

Lib. 3. epist. 5.

Well, now let vs heare *Cyprian* speake, of whom they make no small account, supposing him to be a deere friend of their Consistorie. But it is to be doubted, they will spare him no more than others, if they heare his iudgement. If (saith he) the whole brotherhood would obey the Bishop according to the commandements of God, &c. yea, according to Gods rule? And must all the brotherhood, priests and all, obey the Bishop? You see, he saith so, therefore must the Consistorie be packing, and Bishops be accounted the institution of God. The cleargie of Rome writing to *Cyprian*, acknowledgeth the Bishops gouernment ouer priests, and the whole Church within one precinct. *Post Fabiani excessum non est constitutus a nobis Episcopus qui omnia ista moderetur*. Since *Fabian*s death we haue not appointed a Bishop, whose office is to moderate and gouerne al these matters. And hence (saith he) are heresies sproong, as hath been before alledged, while the Bishop which is one, is by presumption of certaine contemned. *Apostolos* (saith he in another place) *Episcopos & praepositos dominus elegit*. where he accounteth Bishops a diuine institution and the Apostles successors. *Gregi pastor, plebi rector, nauis gubernator Episcopus*. The Bishop is gouernor as the shepheard of sheep, the master of the ship. And that you may see that the Bishop ruled the Elders, he calleth the Bishop *Præpositum presbyteris*, gouernour of priests. and where he saith, *Presbyteris & diaconis non defuit sacerdotij vigor &c. ut comprimerentur*. that is, the Bishops diligence and

and authority was not wanting, that priests and deacons might be kept in order, he sheweth the bishops authoritie ouer Elders. where was the Consistorie then, that now keepeth bishops, yea princes and all in order?

The appointment of bishops in Churches *Ireneus* doth deriue from the Apostles practise and tradition, and saith it was receiued in the whole world. The canons called of the Apostles, decree those priests worthy to be deposed, that contemning their bishop, do (as our disciplinarians) make conuenticles apart. The ordination and gouernment both of priests and the whole clergy is committed to bishops. they cannot deny but the authority of bishops is confirmed and established by diuers Canons of the councell of *Nice*. In the generall councels throughout the world, nothing more receiued then superior iurisdiction and authority of bishops ouer priests. all the fathers that liued about those times, giue testimony of it, I except not *Ierom*, who albeit he thinke the beginning not to be from any law of God: yet did he neuer say as our foulmouthed deformers of religion, that it is an abuse brought in by antichrist. nay contrary (he saith) it is an Apostolicall tradition. *epist. ad Euag.* 85.

What the opinion of *Basil* is concerning the authority of bishops, it appeareth by his Canons and gouernment. himselfe in his life obserued Ecclesiasticall canons, and caused them in his diocesse to be obserued. *Chrysostome* prescribed, commanded, corrected, and did all the parts of Ecclesiasticall gouernment himselfe, & holdeth the order of bishops and their authority to proceed from the Apostles.

S. Augustine declareth that bishops succeded the Apostles. By common consent of the fathers, they that thought otherwise, and hold that there is no difference of degrees among pastors, and that bishop and priest is all one (as doe the platformers) are condemned for heretikes. *Epiphanius* calleth that opinion of *Aerius* whereby he holdeth bishops and priests to be one, to be λόγον μανωδῆ a furious speech, scarce be seeming a modest and sober man. Of the former discourse, these conclusions may be inferred.

1 Seeing the fathers with one consent throughout the world receiued the constitution of bishops, that it came from the spirit of God by the ministerie of the Apostles: for it is not the power of man, that on a suddaine can moue mens hearts generally to receiue one order established, but the effectual worke of Gods spirit: wherein the authority of the learned father *Zanchus* may sway somewhat. *Credo* (saith he) *quæ à pijs Patribus in nomine Dom. &c.* I beleue that those things that were by godly fathers gathered in Gods name, and consenting together, defined and receiued, that they were also from the holy Ghost, although not of like authority with scriptures. he alloweth else where the authority of bishops. their saying therfore that contend against such a consent, is (as *Epiphanius* saith) furious and frantike.

2 Seeing the holy fathers say it is a diuine institution; the babble of contentious fellowes against such authoritie weieith not so much as a pepper graine against a wooll sacke. If they were not very venturous, they would not hazard the reputation of their discipline against all antiquity.

3 That which ancient generall councels, which this realme do approoue, do decree, that it is not by euery light fellow to be reprooued; and rather doth he deserue stripes then words, that will disallow that which all generall councels haue allowed, not being contrariant to the word of God, which of those councels cannot be presumed.

Lib. 3. cap. 3. ad. uers. Hereses. Can. 32. Apost. c. 54. 40. &c.

C. 14. & 17.

Epistola ad Ant. phil. Greg. Naz. in laud. Bas. In 1. ad Timoth.

In Psal. 44.

In Heres. Aerii.

De eccles. Christi. obseruat. in lib. de confess. fidei.

4 Lastly, in taking vpon them the patronage of *Aerius* and his opinions condemned by the holy fathers for heresies, they discredit their discipline much, in acknowledging that it is condemned for heresie, and themselves for heretikes: which although (because they haue seared their faces) they are not *αὐτοκατακριτοί*, yet are they *κατάκριτοι* of Iudges, that in this case cannot be excepted against for partiall. for they spake before these things came into controuersie.

To excuse themselves and defend their opinions, they vse diuers shifts, and make many obiections. they alledge diuers texts of Scriptures: they vse *Ieroms* authority, and the testimony of late writers. In the vauward they place a text much of them abused, but yet neuer framed sufficiently to their purpose. Our Sauour Christ (say they) forbade dominion to his disciples, and willed those that were greatest, to be as the least: whereby they would inferre, that one minister may not haue iurisdiction ouer another. but therein they deale wisely that they doe not frame the argument themselves, but leaue the place to the reader to be framed at pleasure. for answer whereof, I say first, that whatsoever our Sauour here forbiddeth to his disciples, he forbiddeth to all Christians, that is, tyranny and ambition, which neither in Christians is tolerable, nor in heathen commendable. for we may not thinke that Christ allowed the strict dominion of heathen princes ouer their subiects, or their vaine glory and pride. the word *κρείως* hath relation to *δούλος*, so that *κρείουσιν* is to rule their subiects as slaues, which among the heathen was vsuall: but among free people vsufferable. in so much that a certaine *Romane* Emperor is said to refuse the title of *Dominus* although he desired others more hie and hautie in our iudgement, and if this be not the interpretation of the place: then will it follow, that it is lawfull for princes *κατακρείουσιν* and *κατεξουσιάζειν*, that is, to rule at pleasure without lawes, as doe the lords of the Consistory. which equall gouernment cannot permit, nor can they grant, vnlesse to bring in their discipline, they can be content the people shalbe oppressed with any tyranny. But admit that were true, that our Sauour doth forbid that gouernment to his disciples which he allowed in the Gentiles, yet can no other sence be picked out of it then this, that the gouernment of ministers shalbe diuers from that of the Gentiles. for we may not thinke that in these words he forbiddeth greatnes: for then would he haue said, Let none be great among you. now saying, *He that is greatest*, he doth plainly allow a greatnes amongst them, which he would haue tempered with humility. and of the same the Apostle maketh mention, where he saith he was not inferior to those that were chiefe or were pillars: much lesse may we thinke the Apostle taketh away gouernment and superioritie. for then were their consistories, and their Synodes and their moderators gouernment dashed in pieces, which cannot be without superiority: nay which is more absurd, then might not the Apostles exercise iurisdiction ouer inferior pastors, and *S. Paul* was not wise to say *I haue determined*, if he had no authority to determine; nor make mention of a rod, if he had no Apostolicall correction: and *per consequens* *Bezaes* long discourse of excommunication, should be but a drouisie tale in a winters night.

i. Cor. 5.
i. Cor. 4.

The place *vos non sic* rebateen vpon the disciplinarians by diuers reasons.

This argument may thus be retorted vpon their heads, that bring it to prooue equality of ministers: if (notwithstanding the prohibition of our Sauour) the Apostles had superior authoritie ouer other ministers, which the truth sheweth, and all interpreters consent to be lawfull: then may superiour authority of ministers stande ouer other ministers, notwithstanding Christs prohibition in that place:

place: for he did not forbid authority ouer some, and grant it ouer others; but generally denieth it all, *vos autem non sic*. and in things simply denied, there can be no qualification that will serue.

2. Againe, if all superioritie be forbidden by these words of Christ vnto ministers of the word ouer other ministers, then doth the president of the consistorie vsurpe dominion ouer his brethren: then do the ministers of the consistory vniustly conuent, examine, punish, excommunicate ministers: and in summe, the whole deuise of their discipline is a packe of iniustice: nay further, if these haue no iurisdiction ouer other ministers, then shall the ministers of the new consistorie liue like kings subiect to no controlment.

3. Last of all, if Christ did not prohibite dominion to princes, then is it lawfull for them to vexe and oppresse their people, that is, *κατακυριεύειν ἢ καταξομαζεύειν*. which if they be matters to hot to be lifted: let the disciplinarians lay down this place, and abrenounce their wrested interpretations without reason or autority.

The admonition, to relieue the distressed arguments grounded on the words of our Sauour, brought two other places: the first out of the 2. Cor. 10. the second out of Col. 1. 1. but for that *Th. Carm.* with his tooles can not hew them to his purpose, he hath left them to speake for themselues. and therefore seeing they can conclude nothing themselues, I will not busie my selfe with answering nothing, but wil come to certaine places deuised sence to serue this turne, which he supposeth to make more to his purpose. Out of the Epistle to the *Philippians* he alledgeth that the ministers of the word are called bishops. which were it so, yet it is no argument to prooue all equall: for that vnder the name of deacons *Dan. 1 sag. par. 3.* are elders comprised as they say: yet elders are a degree (as they make them) aboue deacons. the community of names is no argument of community of natures and offices. Apostles are sometimes called elders, sometime deacons, sometime bishops: yet they confesse the degree is diuers. all iudges haue one common name, so haue magistrates, so had the priests vnder the lawe, and the Leuites; yet are there degrees among them. *Th. Carm.* should haue framed his argument as *S. Ierom* doth: bicause all bishops are called priests, and contrariwise; that therefore they are one. but he durst not for feare he should batter his lay or vnteaching elders with it: for if *Ierom* say true, then away must we cut our newcome elders: for saith *Ierom*, *Episcopus* and *Presbyter* were one. but neither theirs nor his reason can passe for good: for although these names be enterchanged, yet there is a certaine superiour iurisdiction deriued from the Apostles to certaine, which is not made common to all elders, but to some. for if Christ doe continue with his Church in apostolike gouernment to the end of the world, as he promiseth: and if Apostles, Prophets and Euangelists and pastors *Matth. 28. 20.* are to last in their doctrine and gouernment to the perfection of the Church, which is not accomplished before the end of the world, as the Apostle testifieth, *μαχὶ καταντήσονται οἱ πάντες εἰς τὸ ἐνόντα τὸ τέλος*, vntill such time as we meete alto- *Ephe. 4.* gither in the vnitie of faith: then is not Apostolicall autoritie that then was, ceased: & this is the opinion of the fathers. *S. Ambrose* saith that bishops are apostles: *Ephe. 4.* which is more then if he had said, they had apostolicall gouernment. *Eos qui nunc vocantur episcopi* (saith *Theodoret*) *vocabant apostolos*. Those which are now bishops *In 1. Tim. 3.* were in times past apostles. And *Cyprian* plainly affirmeth, that bishops succeeded as lieutenants to the apostles: *Episcopi & prapofisi* (saith he) *apostolis, vicaria ordinatione successerunt*. Bishops and presidents succeeded the apostles, and were *Ep. 9. lib. 3.* ordeined

ordeined in their places. Now, if that doctrine and gouernment be alwaies necessary, to the worlds end: then, as there is a succession of doctrine, so there must be alwaies a succession of gouernment. but these elders, that like moulds are new crept forth of the earth, for that they can shew no succession, they can not abide to heare talke of succession. and therefore whatsoeuer the ancient fathers speak concerning the succession of the Apostles at *Ierusalem, Rome, Alexandria, Ephesus, Antioch*, and such like places; because it is a declaration against their frecholde, they heare it with small pleasure, and deny it with a leud grace.

The authoritie of *Ierome* in this case weiet not much: first, for that he speaketh against all antiquitie, which calleth the degree and order of bishops a diuine order: and so himselfe elsewhere saith.

Epistola ad Demophil.

Dionysius calleth it *θεοπαράδοτον παράδοτον*, a diuine tradition or doctrine. *Cyprian* deriueth it from Christs rules, which he calleth *Magisteria diuina*: and no man (saue *Ierome*) saith contrary. Nay, they condemne *Ieromes* opinion in *Aerius* for heresy. Secondly, he is contrary to himselfe: for he calleth that an humane constitution, which himselfe confesseth to haue bene receiued through the world: and affirmeth that to be humane, which he confesseth to haue succeeded the apostles. Thirdly, he speaketh in his owne case, being a priest, and no bishop; and yet not cleare of all spots of ambition. Lastly, if it be an humane tradition (as himselfe affirmeth) why doth he call it *Apostolicam traditionem*, an apostolicall tradition? why doth he so religiously obserue it: for humane traditions and ceremonies, haue no authority to binde the whole church as this did: why doth he commend it so highly? and why, seeing the time of the originall being in the apostles time, who then gouerned the church by direction of Gods holy spirite (for *S. Iohn* liued long after this order) and the causes being so necessary for auoiding schisme, could he conceiue that it had a humane beginning? as if man had not set order, the church had been without remedy of schismes. Why did not the apostle *S. Iohn* reforme this order, if it had not been apostolike?

Ad Euag. ep. 85.

Euseb. lib. 2.

Ep. 9. lib. 4.

They allege further out of *Cyprian*, that he chargeth *Pupian* for making himselfe bishop of bishops; which they little vnderstand, or else dissemble their great skill. for *Cyprian* taketh bishop there as we take it; not as they fondly conceiue, for euery minister of the word. so that speaking against the challenge of *Pupian*, he leaueth the authority of bishops ouer priests, which is euident in euery second epistle, almost throughout. This *Pupian* was a schismatike, and tooke on him, as the disciplinarians do, to controll *Cyprian*, a lawfull bishop, himselfe being but a counterfect bishop, without lawful ordination. And this is it that *Cyprian* complaineth of, that by proud presumption bishops were contemned, which was the originall of schisme and heresies. and we finde it very true, to the disturbance of the peace of many good mens consciences.

They allege diuers other places, as *Acts 14.* where *Paul* and *Barnabas* is said to ordeine elders. and *1. Peter 5.* where he calleth himselfe an elder. and *Hebr. 13.* where pastors are called *ἐπίσκοποι*. All which places are of small value for their purpose, and receiue one answere, that communitie of names taketh not away difference of degrees, as is euident in magistrates, iudges, priests of the law, and Leuites, and ministers of the word in the apostles time. They themselues confesse inequality in doctors; wherefore then should not the like reason be in pastours? Thus when all is come to all, they flie to *Caluin, Beza, Daneau*, and certeine other petit quidamets, and the articles of *French discipline*. of whom I wil say no more, but

but that they are affectionate to their government of *Geneva*, and speake what they can for their owne cause, and therefore their witnes not woorth a rush in this case, especially, deposing against Scripture and antiquity, yea, against themselves, (for if *Beza* in the government of the *French* churches, doth not deale as archbishop, what calling hath he?) and that without any graine of reason. but so violent are their affections, that they condemne all other churches for not reformed, that saue not of the smoke of their discipline, newly forged.

Their reasons are examined. if they can answere ours let them do it. in the meane while, let them forbear to make vaunt, that as our discipline is antichristian, so theirs came all from *Christ* and his Apostles. For maintenance of common peace, they haue beene hitherto forborne: but if they cease not to practise and to raile, there shall such a wracke be made of their *French* articles of discipline, and *Genevian* ordinances, that they shall repent that euer they began this quarrell against our church.

Wherefore, seeing they will haue the moderators, and consistoriall superiority to haue diuine allowance, although no testimonie of antiquitie, nor reason can be brought for either; let them not deny the superiority of bishops ouer inferior pastors, to haue witnes of the word, seeing stories giue the same his originall in the apostles times, and all fathers and councils affirme it, and their reasons that are brought against it, are weake and friuolous.

Of the Pastor, and his office.

CHAP. 3. SECT. 5.

In this section, the lawfulness of the title of Lord in some ministers, is prooued by examples of the priests and Lewites vnder the law, called by far greater titles by God himself: by Christs example, and his Apostles: by the practise of the ancient church, and of the disciplinarians themselves: by law of nations, and instinct of nature, that euer thought honorably of the priesthood: lastly, for that the reasons of the aduersarie haue more affection than efficacy, and hurt their owne stile, as well as the stile of our ministerie.

THat which they cannot do with reason, that some haue attempted by sleight, some by faction. There is nothing that more maintaineth the state of Church-gouernment with vs, than the iurisdiction and authoritie, which lawes giue to Bishops. and therefore, meaning the ruine of the state, to effect their purpose, Bishops must be brought into contempt. to which end, some of them haue spread abroad most leud and infamous libels: the very best of them are stil yelling and crying against their titles and offices: some little whelps there are, that are yalping against their liuings. for as long as Bishops continue their reputation and dignities, neither can faction preuaile, nor lawes and orders want patrones. if they were once abased, they hope with more ease to worke all their confusion. What is the reason that *Cartwright* cannot abide that ministers of the word should be commissioners in causes ecclesiasticall vnder hir Maiestie? forsooth bicause he condemneth hir Maiesties supreme authoritie in causes ecclesiasticall, and giueth the same to his elderships: whereas they withstand the factious government of elders, and defend hir Maiesties lawfull authoritie. They would not haue Bishops iustices of peace, bicause they would haue none, that mislike their proceedings, in authoritie; that with more
ease

Admonition to
the Parliament.

case they might take peace from among vs. and this they colour with certaine weake arguments, which conclude nothing; and pretend to seek equalitie, where they seeke nothing more than rule and dominion. They of the admonition complaine that Bishops will haue the stroke without their fellow seruants. so that if offellow seruants they were made fellow rulers, the controuersie were almost at an end. These their clamors and simple conclusions I thought good heere to answer, and to shew that the title of Lord in a minister (which they enuie so much) is neither to be enuied, nor condemned as vnlawfull. Of their offices we shall haue occasion to speake afterward.

1. Tim. 5.

*Auth. quomodo
oportet episcopos
col. 1. l. maxima.*

Ieroms. in Iob. 1.

*Diodor. Sic. lib. 2.
& 7.
Ces. com.*

*Cov. Tac. de mor.
Ger. Pro domo.*

Arist. polit. 7. 9.

Arist. polit. 7. 9.

Ezra. 8.

*3. Reg. 18.
Numb. 3.*

*Num. 3. &
Ios. c. 21.
Rashei abot.*

The ministers of the word, especially those that labour and take extraordinarie paines, are woorthie double honor; and if they deserue honor, which is the thing, sure they cannot iustly be debarred of the title, vnlesse this honor must be in mind and conceit, and yet not named; which is a strange conceit and fancie. *Maxima in omnibus sunt dona Dei à superna collata clementia, sacerdotium & imperium.* The priesthood and magistracy are two singular graces, granted to men by Gods mercie (saith a Roman emperor.) If such be the honor of priesthood, how can they be thought vnwoorthie of titles of honor? By the lawe of nature, priesthood among all nations, hath been honorable. Before the law, kings and princes, and the greatest and wealthiest were priests. and in the Scriptures, men of great honor were called by the name of priests, as *Kimhi, Lya, & Hugo* vpon the 98. Psalm testifie. Among the *Aegyptians* the priests had the second place after the kings. The *Druides* among the ancient *Gauls*, had most matters, both publike and priuate, committed to them: *Strab. lib. 4.* The priest among the *Germans* were iudges in martiall causes. *Tullie* doth take it, that it was a diuine ordinance, that the same men were gouernors of religion, and the Commonwealth. *Diuinitus institutum quod eosdem religionibus Deorum immortalium & summa Reip. praeesse voluerunt.* *Aristotle* doth place them among the most noble citizens: *ἐν γὰρ μαγίστρῳ ἐν βασιλεὺς ἐν ἱερείᾳ καταστάσιν.* neither husbandmen nor base men are to be priests. This I shew, not wanting proofes out of Scriptures; but that you may see, that these frostie bearded hypocrites, in debasing the ministerie vnder the meanest, striue not onely against order, but against the lawe of nature and nations, that neuer thought basely of religion, or of the teachers of religion, and accounted those atheists, that debased the priesthood, *ἀπέρεν γὰρ μαγίστρῳ τὰς θεῶν.* Neither is it the meaning or practise of Gods law, that the ministerie should be debased, much lesse dishonored.

Vnder the law the priests had not onely great honors, but also titles of honor: of priests, some were called *Sharei hacohanim*, that is, princes of priests; then which, no title was more honorable in that state. *Eleazar* the sonne of *Aaron*, was called *Neshi neshiei*, that is, prince of princes. *Num. 3.* The teachers of the lawe were called *Rabbi*, and the priests, fathers, *Iudic. 17. & 18.* The seruant of king *Achab*, meeting with *Elias*, calleth him lord. And *Elixeus* is called lord by the *Sunamite*, *Eliasaph*, *Elix-phat*, *Suriel*, are called *Neshiei*, that is, princes and heads. Yea, all priests were called elders: which name, although it seeme not so high and glorious as the titles that nowe are vsed; yet was it the greatest that was then vsed to princes, and men of great state. Vnder the lawe the priests had as great titles as princes, giuen by God himselfe.

In the primitiue Church, when magistrates began to professe Christianitie, the bishops then were not inferiour to any lord of the empire, in their names and

and titles, being called *Religiosissimi, Sanctissimi, Deo amabiles, domini papae, patres patriae, patriarchae, clarissimi, spectatissimi*, that is, Patriarches, fathers of their countrey, lords most religious, holy, &c. and in our times, some giue the title of *Clarissimi* to ministers, then the which, *Iulius Caesar* had no greater. Since Spanish brauerie and Italian flatterie (saith one) began to broch copie of titles euerie petit companion taketh vpon him great names: therefore the King of Spaine decreed that none should haue the title of *Altezza*, but himselfe. wherevpon it was written vpon *Pasquil, Tu solus altissimus*. Nowe then, that generall custome is so lauish in titles to others, will they of the newe discipline make a law, that none but such as they allow, shall haue titles, and be called *Altissimi*, or lords? if they cannot make lawes, this custome of honorable titles will neuer be left in the ministerie, as long as the same standeth; nor seeing they are words of curtesie, is it conuenient, and therefore they had best to conceale their affections, and not declare that they enuie bishops both the things and the names, and can neither affoord them good turne, nor good words.

Bez. ep.
Cor. ep. ad Bez.
de pol. Iudae.

The disciples of our Lord had their titles, not onely concerning their ministerie, but also their other actions and dignitie; some wherof were giuen and allowed by Christ himselfe. some were called *Boanerges*, or sonnes of thunder, *Peter* was called *Cephas*, and *Iames* the bishop of *Ierusalem* was called *Iustus*, a title which a certeine *Athenian* could not abide, and therefore would haue *Aristides*, surnamed *Iustus*, banished. Titles therefore, are no marks of ambition, as some pretend, nor forbidden as vnlawful, so the minde be meeke and humble: otherwise, the proud minde of men is to be condemned, euen in the vagrant doctors of reformation, that like *Diogenes*, liue by earth, water, and the aire: τὸ δὲ πῦρ διζίωμα κέλαιον (as saith *Pindare*) that is, the fire which is kindled by charitie, though neuer so precious, they want, and liue not by it. a woonderous matter, that such vnder pretence of beggerie, should waxe so rich and fat, and purchase: see, see what it is to liue in persecution.

Plutarch. in
Aristide.

Nay, our Sauour Christ, who is an example of all humilitie and meeknes, refused not titles of Maister and Doctor, than which, the greatest of the *Sanedrin* among the *Iewes* had no greater; whose action may be warrant for all that do as he did.

Petr. Galat. they
were called
Rabbi.

I need not long argue against titles: for the aduersarie is not so rigorous in this point, but that he can allow of titles. nay, which is worse, like Pharisees they loue highest places at feasts (which they seeke after greedily) and glorious titles, most ambitiously, and if you call them not master and doctor, they will looke big and sower, and depart malcontent. *Daneau* calleth the ministers and doctors of *Heidelberg, Clarissimos*. *Beza* refuseth not the title of *Vir clarissimus*, and Doctor *fidelissimus*, a most famous man, and a most faithfull doctor. *Daneau* is called a most reuerend and learned man by a certeine platformer. and our platformers are woont to scratch one anothers ambitious galls with *Master* and *Most learned*, and refuse not the title of worship. If then titles be lawfull, why not the title of Lord? if loftie titles are only condemned, why do they not define which titles passe for loftie, which for base?

Isag. part. 4. epist.
De polir. Iud. epi-
stola.

Further, if that be true, that those that enter the ministerie, loose no nobilitie; then if a Lord enter into that function, as in *France* hath been done, and may be done, some minister may lawfully be called lord. and if the elder, which they make a degree vnder pastor, may be a lord, as they confesse; then haue they no

reason to debase their learned pastors, and despoile them of their titles.

Names and titles of honor, are termes of humanitie and curtesie, wherein, if there be any abuse, it is principally in those that giue them; and therefore quarrelling with bishops titles, they not only quarrel with the common vse of speech, but contend against common humanitie and curtesie. A strange matter, that they that haue no ciuilitie, should now take on them to reforme our mother toong, and teach terms of curtesie.

Yea, but this title of lord is (say they) too loftie. why? forsooth they cannot tell, but that they haue a longing to make bishops the scum of the people, that such hinds, as themselves, may triumph as lords in the consistorie. The reason that I haue alledged of honors, and honorable titles giuen to the ministerie, vnder the law, vnder the gospell, by instinct of nature, yea, by Christ himselfe, and their owne practise, they cannot answere. euen this title of *κύριος* or lord, is giuen to *Paul* and *Sylus*. they say it is not so large nor loftie as lord with vs. I say, considering the diuersitie of times, that it was more loftie, being giuen of slaues to their lords, and being condemned in princes, *Luke 22.* where our Sauour misliketh *κυριεύειν* or lordly dominion in them. it is the title that *Augustus* refused. and therefore considering those times, it is a great title: for those that were but *militēs* then, or plain soldiers, are now *cauallieros* and knights, & lords of great dignitie.

A. 7. 16.

The word *δουργάται* doth not make against the title of Lord.

Neither doth our Sauour, *Luke 22.* condemne the title of lord in ministers, where he saith, *οἱ βασιλεῖς τῶν ἐθνῶν, &c. δουργάται καὶ λαοῦνται: ὑμεῖς δ' ἔχ' ἑπ' αὐτοῖς.* that is, the kings of the nations, &c. are called bountifull benefactors, but it shall not be so with you. For declaration of which place, we are to vnderstand, that this precept, *It shall not be so with you*, concerneth all Christians, represented there in the person of the Apostles. My reasons are these: For that the opposition betwixt the Gentils and Christians is more fit, than betweene the Gentils and the Apostles: neither can the contrarie exposition stand, which maketh it lawfull for other Christians to follow the maners of the Gentils, and excepteth onely the ministers. Secondly, for that pride, and vaine titles are condemned in euerie Christian. Thirdly, for that Christs humilitie is not to be followed of the ministers onely, but of all Christians: and if that were materiall, so diuers learned men expound it. and (which I respect) the words will beare it, and almost inforce it. for seeing the words, Bountifull benefactors, are an exposition of the words, Beare dominion, and are put *ἐξηγητικῶς*, that is, expositiuely, which must needs be, or els it must be said that *Matthew* is defectiue, and leaueth a necessarie instruction concerning titles (which driueth *Caluin* to confesse the same) then I say, that as dominion is forbidden, so the pride of dominion and tyrannie is forbidden to all Christians. But suppose that in the person of the Apostles our Sauour instructeth onely ministers, and that *δουργάται* or Bountifull benefactors signifieth more than *κυριεύειν* or Dominion, that went before: yet all that can heerehence be gathered, is that the ministers may not be called *δουργάται* or Bountifull benefactors: that is, that they may not take vpon themselves to be called by singular titles of Bountie, as did the Gentile kings, which otherwise, being tyrants, yet would be called Benefactors of the world, or of countries, which is a proud title.

Arist. polit. 5. c. 3.
*ἀπαντες δουργά-
τήσαντες ἢ δυνά-
μενοι τὰς πόλεις*

And that our Sauour alludeth to them, it is euident, for that he calleth them not kings onely, but kings of the Gentils, and mentioneth a proud title vsurped onely by one or two *Ptolomeys* kings of Egypt, and *Cleomenes* king of *Sparta*; of whom I read onely, that they were called *δουργάται*. for vnlesse men appropriate this

this title to themselves, and challenge it as belonging to them, as benefactors of countries, *δωρητής* is a terme of no great excellencie, and spoken of meane persons, and alwaies in the best part.

To presse and racke this place, that it may say somewhat against the lordship and titles of ministers, they helpe it with a translation, making *δωρητής* to signifie gracious lords; which is very simple, and not answering our Sauours meaning. for the title of *δωρητής* is a stile reprehended by our Sauour, and scoffed at of the Gentils themselves, as to too ambitious, which cannot be said of lords, or gracious lords, being a title vsuall in diuers, and not disallowed, but in some, and that by those that like nothing. Secondly, for that the stile of *δωρητής* appropriate to themselves, is onely found in two or three, and those great princes, the title of lord being giuen to many of meane estate, in respect of them. That the ambitious challenger of the title *δωρητής* is reprehended, and not the word, I prooued by this, for that the word is of a base signification, and giuen to simple men, and is taken in good part. which to auoid, *Th. Cartwr.* saith that munificence is more than liberalitie; which he would prooue out of *Aristotle*: but he coineth a piece of mony of his owne stampe, for he hath no such thing. he saith that *μεγαλοπρεπεία* or magnificence is more than liberalitie: so is it more than *δωρητία*, which is spoken of euery small benefit, but what is this to purpose? he alledgeth further, that *δωρητής* is a word of empire, which is a ridiculous ignorance of the Greek toong. The title was proud in *Ptolomey*, for that he tooke to himselfe by excellencie, that which was common to infinite, or made himselfe a benefactor of mankind or of great countries, like another *Hercules*. So *Philadelphus* was a fond title in another *Ptolomey*, and *δυνατὴρ* in another, and *Sage* attributed to *Charles of France* sauioreth somewhat that way: yet are the words in their owne nature of a meane and base signification.

To expound *δωρητής* as *Th. Cartwr.* doth, with *nubim*, is a weak course, & strange: for the vse of words is not to be declared by other languages, but by the same. *Th. Cartwr.* hauing ended his part, and hauing no more to say; in commeth one, and vrgeth further, that lawful dominion is opposed to a ministerie: than which, what more absurd? for who euer would imagine that our Sauour Christ allowed the tyrannie, and vanitie of the Gentils? but so blind they are in running against the ministerie, that rather than they will allow lawfull titles in the ministerie, they can be content to subscribe to all the tyrannie and follie of the Gentils. This therefore let them receiue for finall answer, that our Sauour Christ condemneth not modest titles of honor, so they be neither ambitiously sought, nor proudly stood vpon; but he condemneth the tyrannous rule, and vaine and proud titles of the Gentils, some whereof were called *δωρηται*: some *σωτήρες*: some *θεοι*, as *Antiochus*, some eagles, as *Pirrus*. Likewise he condemneth pride, and presumption, euen in the meanest titles: as for example, of Master, Doctor, of which title some are more brag than others of their lordship.

I say lastly, that he condemneth tyrannous, and lordly rule, whereby we say that the bishops of this land are not touched, for they cannot make lawes nor prescribe orders, but according to law: but the lords of the Consistory are iustly noted, who calling themselves the lords seruants and ministers, as the *Pope* calleth himselfe *Seruum seruorum Dei*, yet taking vpon them to conuent, condemne and censure princes, to ordeine and depose ministers, and to gouerne in all matters of maners and doctrine, so far as doth appertaine to conscience, and finally

ἡ τὰ ἴδιον δωρη-
ταὶ ἐν τῷ ἑαυτοῦ
τῆς τιμῆς ταύτης
i. βασιλείας.

Ethic. 4. c. 2.

Defence of the
godly ministers.

Benefactors,
Sauours,
Gods.

to make lawes, and abrogate them at pleasure, and not to be subiect to controlment; are not onely lords, but proud and absurd tyrants, if they might haue what they seeke. this they cannot excuse with infirmity of the brethren, which serueth them now and then for a buckler, for it is a plaine doctrine, & notorious presumption of theirs. Therefore let vs heare no more of the bare title of lord, which the bishops haue not, as they are ministers, but as they haue Baronries annexed to their liuings and dignities, the lawfulness whereof they cannot disprooue: but let them hereafter looke better to moderate the infinite and vnbridled dominion of their Consistories: in which albeit they haue not title of lords, yet they practise both lordship and tyranny.

Of the Pastor and his office.

CHAP. 3. SECT. 6.

The authority and title of Archbishop is approoued by the Councell of Nice, by the Councells of Ephesus and Calcedon, and practise and sayings of diuers ancient fathers, long before the bishops of Rome sate in the seate of Antichrist. The exceptions against the name are declared to be weake and frivolous.

IT is not ynough for them to quarrell with the common sort, and their common vse of speech, that giueth the title of lord to bishops: but they must also challenge counsels & fathers, for vsing the title of Archbishop. let vs therefore consider their reasons. Archbishop is the title of Christ (as they say) & therefore is not to be applyed to any man: of which reason, I deny both antecedent and sequele. the antecedent I deny, for that they can no where shew where Christ is called Archbishop. the title of chiefe shepheard, or *ἀρχιποιμῆν* prooueth it not: for they must remember that the strife is about the word and title, not about the thing. if then they can prooue *ἀρχιποιμῆν* that is chiefe shepheard, to be as Archbishop of one prouince, or to be the same with that word: then that title shall be granted to belong to Christ.

Now as they deale, their course is absurd: for one word prooueth not another, nor two titles differing can be said to be the same. The sequele I deny, for that many titles that are spoken properly of Christ in respect of the whole Church, are not vnfitly applied to men, in respect of particular Churches. Christ is called the tru shepheard, or pastor, he is likewise called our doctor, he is called our master, he is called the bishop of our soules: likewise in respect of their Churches, ministers of the word are called pastors, and which is more, tru pastors, doctors, teachers. and master, it is a cōmon title of curtesie applied to ministers & others: matters which cannot be denied. if titles that are proper to Christ cannot be applied to men, why are these titles applied to them? if they had said that the titles that belong to Christ in the same respect belong not to men, we had yeelded that they say true: but then they say nothing to purpose: for in that respect that Christ is called chiefe shepheard, doctor, and master and pastor, no mortall man can iustly take vpon him to be chiefe shepheard, doctor, or master.

They say further, that the title of Archbishop being compounded of a word that betokeneth principality and government, to wit of *ἀρχή* or *ἀρχων*, ioyned to bishop, that it is too lofty a title to fit the low degree of ministers, and alledge that the councell of Carthage decreed that no bishop should be called *ἐπίσκοπος καὶ ἀρχιεπίσκοπος*, that is prince of priestes or the high priest. To the first I answer, that

that titles are not vnusuall nor vnlawfull in ministers. Secondly, that Archbishop is not so lofty a title as they conceiue, or such, but that greater titles haue been giuen to bishops of the learned godly fathers. the Canons of the Apostles call the bishop prince of the people *can. 54.* Ignatius maketh the bishop *πρόεδρος* *Ad Trall.* ἀρχὴ καὶ ἐξουσίας κρατούμενα, that is, one that hath all principalitie and power in his hands: he meaneth in Church affaires, and maketh him Gods lieutenant, *ἀρχιεπίσκοπος* *Lib. 3. epist. 1.* ἐπίσκοποι εἰς τὸν αὐτὸν δεῖ. Ierom calleth bishops *Ecclesiarum principes*, princes of the Church in *Isai 1.* Cyprian calleth bishops pilots, gouernors: the power of bishops he calleth *Sublimem & diuinam*, that is, high and diuine. Origen *tract. 12.* In *Matth.* *Lib. 1. epist. 3.* calleth bishops *principes populi Christiani*. that is, princes of the people of Christ. Tertullian calleth the bishop *Summum sacerdotem*, that is, the chiefe priest. Ambrose *de Bapt.* giueth him the title of prince of priests in *Ephe. 4.* neither doth the scripture abase them beneath the common sort. among the priestes some were called *Roshei* *Numbers. 3.* *Abot*: and *Neshei*, that is, princes. the new Testament entitleth them *ἀρχιεπίσκοποι*, ἡγούμενοι, and *ἐπιστάταις*, that is, rulers and presidents, and gouernors, which are so far aboue the title of Archbishop, as gouernors are aboue ouerseers. for these words signifie the gouernment. the word *ἐπίσκοπος* signifieth inspection or ouersight onely, and may be without authority or rule. Thirdly, I deny that the word Archbishop is compounded of a word betokening rule and empire. why do they say it, and are not able to prooue it? ἀρχὴ in *ἀρχιεπίσκοπος* is taken as in *ἀρχίαρχος* or *ἀρχέφυλος* *Iosh. 21.* for one that in order and ranke is first. and as it is absurd to thinke that *ἀρχέφυλος* or *ἀρχίαρχος* is gouernor of Physicians or of all his tribe; so to conceiue that Archbishop is so called, bicause he is gouernor of all bishops, is to conceiue without reason. and the very name of Archbishop ioyned with the name of a Citie, doth shew that he is nothing but first bishop, of and in that prouince: in which respect Archbishop is called Metropolitan in the Councell of *Nice*, and Archbishop by that name in the Councell of *Calcedon*. at which names while some doe scoffe, what doe they but scoffe at Councils, fathers, orders and religion?

Intranslat. 70.

The rest of their reasons are trifling; as that among the giftes that our Sauiour gaue to his Church, Archbishop is not found. no more is Bishop nor Priest, but yet all comprehended vnder the name of Pastor. but their presbyteries, conferences and Synodes are neither there found nor vnderstood. Archbishop, Bishop and minister haue one ministry to preach the word and minister the sacraments, which doth not take away difference of degrees, that things may be done in order.

For euen of things belonging to the ministry, all can not do all things at all times, but euerie thing must be done in his time and place, and by persons conuenient, and so it was among the priests and Leuites, which had diuers orders among themselues. *Num. 3.* To thinke that all the Priests in the *Iewish* Church did iudge and gouerne, is a fancie becomming men of their iudgement in matters of state to affirme.

That Archbishop is a name inuented by Antichrist cannot be prooued. It is boldly affirmed and maliciouslie repeated, but neuer prooued. who will affirme *Cornelius*, *Cyprian*, *Basil*, *Epiphanius*, *Chrysostome*, *Ambrose*, *Gregorie*, and other godlie fathers, to haue names and titles and offices from Antichrist, or who can endure those that in great rage, no reason, do call these godly fathers lims and members of Antichrist? for so they must needs, if Archbishops be the lims and members of Antichrist

Can. 6.

Antichrist as they sticke not to affirme : will they also charge the generall Councell of *Calcedon* with Antichristianisme ? but were the name giuen by the *Pope*, what is that, if the gouernement be from God, and confirmed by the auncient Councell of *Nice*, *Calcedon*, and *Antiochia*, that confirme the authoritie of Metropolitans practised by the godly fathers continued from the beginning, not gain-said by any but such as *Aerius*, and his complices, which compared with the gouernment of the Consistorie and the presidents of Consistories, and their new vpstart Elders, shall appeere to be of God, when those shall appeere to be fancies of men ?

Can Ephes. &
Calced.

Why they should call Archbishops the inuention of *Popes*, being so long before the authoritie of the *Pope* did shew it selfe, they haue no reason : why they should condemne all orders of gouernment proceeding from the *Pope*, they haue lesse reason : seeing their proceeding in excommunication, their banes in marriage, their authoritie in their censures is papall, if not of a newer stampe. It sufficeth that speaking against Archbishops, you see that they speake not against vs onely, but against the counsels and fathers also.

In what respect
Caluin and Beza
haue condem-
ned Archbi-
shops.

Wherefore, seeing these that condemne the autoritie of Metropolitans, and title of Archbishop, do striue against the autoritie of generall counsels, against the ancient gouernment of the Church without reason : their bold audaciousnes is rather to be censured by a iudge, then longer refuted with words. Neither can it excuse them, that *Caluin* and *Beza* and others haue condemned Archbishops and bishops : for neither are they so violent against our bishops as these hot braines are, nor is that they speake being intended against the papists, to be extended against the ministers of the Gospell. nor though it were so extended, were they to be credited, speaking great words in commendation of a newe gouernment erected by themselues. If any will alledge and vse their reasons against Archbishops, the same shall be answered. and if any be in loue with the consistorie, the same shall be disprooued, and the gouernment of Archbishops compared with that of the consistorie shall be prooued more godly, ancient and profitable, both for this land and others.

Of the Pastor, and his office.

CHAP. 3. SECT. 7.

Therein by lawes and examples of gouernment, both in the Church of the Iewes, and Christians, is prooued, that it is not vnlawfull for some Ministers to vndertake ciuill charges, and that being citizens and free borne, they may not refuse them, being imposed on them, nor are to be declared incapable of them. the same is prooued likewise by the practise of the disciplinarians. All those reasons that are alledged to the contrarie, are answered.

THis dispute is not concerning the office of a Minister, whether it consist in dooing of ciuill offices : for there is no question, but the office of a Minister of the word, is diuers from the office of a Magistrate. But the question is, whether that person which is called to the Ministry, may also beare some ciuill office, if for his abilitie he be thereto called ? or whether a Magistrate or inferior ciuill officer, taking vpon him the Ministerie, do presentlie loose, or ought to forgo his ciuill office ? they say that the offices are so distinct, that one person may not meddle with both. We hold that some are of that sufficiencie,

ciencie, that they manage both better, then some accounted of the aduersarie sufficient, do manage either: and that there is no lawe, why in a Christian common-wealth a Minister may not (if he be able and called lawfully) deale in ciuill charges. which opinion is true, as the other is false, and iniurious.

And truely may I call it iniurious: for it taketh from the Ministers all right of borgesie and freedome of citizens in the common-wealth, which is a way to discourage many from the Ministerie. For he deserueth not the name of a citizen, or free subiect, that in a common-wealth is excluded from all parts of the gouernment: πολίτης δ' ἀπλῶς εἶναι τῶν ἄλλων οὐκ ἔστι μᾶλλον ἢ τῶν μετέχειν κρείσσεως καὶ ἀρχῆς.

A citizen (saith *Aristotle*) to speake plainly, cannot be defined in any termes better, then when he is said to be a citizen that hath part in the offices, that manage iurisdiction, and haue commandement. Thinke it not strange (good Reader) to heare the name of *Aristotle* or his politikes in this discourse, for we are now talking, not of the Ministry onely, but of ciuill offices. And therefore seeing the Ministers that are occupied about the seruice of God, haue had alwaies the reputation of citizens, and beene thought of honorably of all nations; they should haue wroong to be excluded from ciuill offices, and declared vncapable. I could shewe by lawes of all nations, that they haue not onely had this right, but enjoyed it. but what need we the testimonie of men, hauing such light in the laws of God?

The Lord purposing to meete with the ignorance of inferiour iudges, appointed an order of iudges to sit in the head citie, consisting of the high priest, and of inferiour priests and Leuites, as men most skilfull and learned. afterward some chiefe men were adioined to them, to iudge of causes capitall, or of blood and other hard controuersies. If God (notwithstanding the office of the priesthood, more troublesome then, by reason of the multitude of Sacrifices and ceremonies) did notwithstanding thinke them fittest to iudge in ciuill causes of greatest weight; then is it not against the nature of the Ministerie, to deale in ciuill causes. I am not ignorant that some distinguish and say, that the Priests gaue sentence of law, the magistrate sentence of fact: which proceedeth of papable ignorance of state. For who euer sawe, in one cause, one bench of Iudges to set downe law, another bench to set downe fact? the parties shew the fact, the Iudges determine. *Ex facto ius oritur: therefore he that will rightly iudge, must know the fact precisely.* Secondly, it is too contumelious, to make the prince Minister of the priests sentence. Thirdly, were it granted, that the Priests set downe law concerning ciuill causes: yet that is as much as we need in this disputation: for we are to prooue, that ministers by the law of God, may deale in ciuill causes. *Philo* saith, the Priests iudged of fact as well as law.

But that they dealt not onely in matters of iudgement, but also in other offices, and that not in law onely, but in fact; it appeereth further by the historie of *Dauids* gouernment, who numbring thirtie eight thousand Leuites, appointed twentie foure thousand to hasten the work of the Lord. sixe thousand he appointed to be rulers and iudges. which, least any man conceiue to be Ecclesiastical officers, he must remember, they were appointed by the king, whome the disciplinarians exclude from commandement in Ecclesiasticall causes: and dealt for the kings causes.

He also appointed *Hafabia* and his brethren, & *Ieria* and his brethren Leuites, rulers, and gouernors of the *Iewes* beyond Iorden: not in Ecclesiasticall causes, but

Politi. 3. c. 1.

Deut. 17.

Vatablus ex rabb.

Philo de creatione principis.

2. Chr. 19.

De creat. princ.

lib. 3. de visa Mosi.

1. Paral. 13. & 26.

1. Paral. 26.

but both in the causes of God, that is for the execution of Gods laws, and for all the kings busines. so that we must vnderstand, some were of counsell, some for the warres, some for the treasures, some for other causes, for these be the kings affaires. *Eleasar* the Priest was the chiefe of those that deuided the land of *Canaan* among the tribes: and *Benaiah* a priests sonne, was capitaine of a part of *Dauids* armie: *Azariah* was chiefe of *Salomons* counsell. 1. Reg. 4.

Iehosaphat, he likewise appointed Priests and Leuites iudges in *Ierusalem*, and in all the cities of *Iudah*, not that should seuerally dispatch ciuill and Ecclesiasticall causes, but that iointly they should iudge the causes of God and the king: although the principall iudges of these causes were seuerall. Whosoever list to see further of these distinct iurisdictions: let him looke that Latine treatise which I made against a certaine *Italian* in that argument, where the conceits of two distinct tribunals is at large refuted.

Consider the commission which the *Persian* king gaue to *Ezra*, and which *Ezra* gaue to others. you shall see that the Iudges he appointed, iudged not in ecclesiasticall causes, but generally in all matters, whereof there were Priests and Leuits that had the principall charges. The sonnes of *Samuel* were the chiefe Iudges of the land, yet were they priests. the which practise (as it should seem) stil continued.

Ioseph testifieth, that in euerie citie, there were seuen chosen out of the chiefe men for Iudges, which had likewise two Leuites ioined vnto them for Ministers.

That the Iewish sanedrin at *Ierusalem* consisted of Priests, and that they handled ciuill causes of life and death, war and peace, both the scriptures, Talmudists, and Iewish histories testifie: that it was done onely by vsurpation, is said, not proved. For both the institution of the order of Iudges, being to bear the burden together with the prince, and to iudge in causes of blood, and that the same was neuer reprehended for dealing in ciuill causes, may shew that it was by right.

But what need I speake of Priests dealing, in inferior offices, seeing the same did oft times susteine the greatest charges of that common wealth? First *Moses* was both gouernor of the people, and a Priest that had the chiefe care of Gods seruice. after him, both *Heli* and *Samuel* were Iudges & Priests. When the people returned from *Babylon*, *Ezra* a priest was the chiefe leader and ruler of the people. and after *Nehemias*, the gouernment continued in the stocke and familie of the Priests. I need to say nothing of *Azariah*, that was of *Salomons* counsell, and *Iehoiadah* that was the kings tutor. This they say was extraordinarie, and they haue often said it; but they neuer yet could prooue it. That is called extraordinarie (as themselues say) that is contrarie to common custome or rules. but that a Priest should be gouernor, is not contrarie to custome, being done so often; nor rule, seeing I haue shewed the institution to be of God, both by the lawe of *Deuteronomie*, and practise of iudges, kings, and continuall gouernment of that state: wherein the Priests were employed in greatest matters of state: as namely *Zadok* in the time of *Salomon*: whose chiefe capitaine also was a Priests sonne, and a Priest: a matter more repugnant to priesthood. and *Iehoiadah* was the kings gardian in the time of *Ioash*: *παρατίτω μὲν δὲ διὰ τὴν ἀρχιερείαν* saith *Ioseph* of the king; that is to say: Let him do nothing without the chiefe Priest.

Let vs descend downe vnto the times of Christian Emperors, at what time the Church and common wealth were one bodie onely distinguished in respect, and then we shall see, that they accounted it not absurd for Bishops to beare ciuill offices. The Emperors, *Honorius* and *Arcadius* gaue iurisdiction to Bishops in all ciuill

Iosua. 14.

1. Paral. 27.

Ezr. 7.

Antiq. lib. 4. c. 7.

Pet. Gal. lib. 4. cap. 3.

Deut. 17. 4. Numb. 11.

Ioseph. lib. 4. anti. cap. 8.

ciuill causes, wherein the parties that contended did choose them arbitrators. What they determined, the Emperors ratified, so that no appeal was admitted from their iudgement. The Emperors *Valentinian*, and *Valens*, gaue Bishops power to set prices vpon things sold in the market, least by hard prices the poore should be griued. By the grant of *Honorius* & *Theodosius* the archbishop had iurisdiction in causes of such as returned out of captiuitie. All causes that belonged to the clerks of the Church of Constantinople, were decided by the archbishop. *Iustinian* in certaine cases, gaue Bishops iurisdiction in causes of account, and debt. *L. Si præsens, ibidem*. How they dealt in causes of marriage, testaments, of pupils, orphans, ideots, that title doth at large declare. all which time, the Bishops of *Rome* had no iurisdiction nor authoritie more than other like Bishops. *Ambrose* was sent ambassador by *Valentinian* to the tyrant *Maximus*. The Emperor likewise sent *Maruthas* in ambassage to the king of *Persia*. Of *Constantine*, *Eusebius* reporteth, that he had Bishops continually present with him, and assistant to him. τὰς τῶν θεῶν ἐπιστάς ἐπὶ τοῖς σπουδαῖς καὶ αὐτῶν, καὶ παρῶν. *Basil* for his graue aduise, and authoritie with magistrates, is by *Gregory Nazianzen* called princeps Magistratum, the prince of Magistrates. *Ambrose* saith, it belongeth to the dutie of Bishops to keepe such things, as by widowes, and orphans are committed vnto them. Of himselfe he testifieth, that he composed diuers matters in law, and controuersies by his arbitrement. What should I speake of the iurisdiction of *Theophilus* and *Cyril*, the archbishops of *Alexandria*, which dealt in the greatest affaires of the commonwealth, all which, *Th. Cartw.* with one word thinketh to wipe away, when he saith, that this was more than could be tolerated in Bishops? but it is not words nor lookes, that can encounter with the authoritie of so many lawes, fathers, reasons. He saith that it is not tolerable: but *Augustine* hoped to receiue reward at Gods hand, for his paines taken, in hearing ciuill causes. Whether are we to follow the word of God, the practise of ancient Churches, and authoritie of most wise princes and graue fathers, or the rash opinion of him, that in his foolish conceit wil condemn whatsoeuer himselfe misliketh: nay, which condemneth himselfe and his owne friends, and their platforms? Himselfe, for that being a pastor or a doctore (as he accounteth himselfe) he taketh on him the mastership of an hospitall, a meere ciuill office: his friends, for that being ministers, they take on them ciuill charges. *Beza* is of the counsell of state at *Geneua*, and nothing hath been done these many yeeres without him. *Villiers* was of the counsel of the prince of *Orenge*, whose malice the English nation felt, in requitall of the good they did vnto him, while he liued a banished man in England. and their owne platformers, for that where they make Elders an ecclesiasticall office, they are notwithstanding the principal gouernors of the state. *Caluin* maketh no bones to make a syndik, which is the chiefe magistrate of *Geneua*, president of their Consistorie. And *Beza* sheweth that at *Geneua* the chiefe counsellors of state, are chosen continually elders of the Church, and that ciuill iudges which are there, *le petit conseil* are also elders. And in his preface before the new Testament, he would haue Church officers chosen of the most sufficient noble men. So that a leader of men of war may (putting off his arms) be one day an elder, and putting them on the next day, a warrior and commander. The articles of *French* discipline make a speciall prouiso, that such may be admitted elders. If then magistrates may be ecclesiasticall officers, and both at one time; why may not ecclesiasticall officers be magistrates likewise, which followeth by the rules of conuersion? for albeit *Th. Cartw.* lay

L. Si quis. Cod. de episc. aud.
L. episc. iudicium Cod. ibidem.
Cod: eod.
L. negotiatores. L. Christianos. ibidem.

L. Decernimus. ibidem.

Epist. 27. l. 5. Soc. l. 7.

Vit. Constanti. lib. 2.

In Monod.

Offic. lib. 2. c. 29.

Ambros. epist. 24. lib. 5.

Socr. lib. 7. c. 7. c. 32.

August. de oper. monach.

Summa cap. discip. Genes. Put among Cal. uin. epist. Beza epist. 20. i. The strict or little counsell.

downe new rules of discipline, yet I trow he hath no commission to breake the lawes of Logike, and frame vs new principles of conuersion. There is a certaine thriftles and witles pamphlet, called a *Learned discourse*, that would haue deacons to be chosen of the most worshipfull and sufficient gentlemen: he excepteth not such as haue charge in the common-wealth. If then he can of his liberalitie, bestow the basest charges of the Church of men most worshipfull, making Iustices of peace, slaues, and seruants to their Consistorie; (a matter ridiculous) then let them not thinke it so strange a matter, for ministers to beare certaine offices imposed vpon them in the common-wealth, by those that haue authoritie. If *Th. Cary*, were made an officer, as an ambassador, or counsellor of state by the prince, I doubt whether he would, sure I am, that (considering his allegiance) he could not refuse it. Some percase will say, he would giue ouer his Doctorship, and Mastership of his hospitall, in case any such matter should be, for auoiding of confusion of offices, and resume it againe afterward: but it is but a fiction and a dreame of their discipline. For I haue knowen many that haue forsaken their platforms for their profit: but those that forsake their profit for maintaining of their platforme, are *tanquam rara avis in terris*, a bird appeering very rarely.

Now let vs see how clerkly they reason, both against themselues and against vs. First they alledge the example of our Sauour Christ, who (as they say) refused as a thing vnmeet for his ministerie, the office of a iudge, and whereas one desired leaue to burie his father, would not permit him. First, I denie that Christ refused this office by him to be performed as vnlawfull for the ministerie, but to shew that Christs calling was to be obeied and followed, although priuate duties were neglected. For that no man (I thinke) will denie, but that ministers may compose the controuersies of their friends, which is a worke of charitie enioined vnto all men: or hold that they may not accompanie their friends to buriall, or see them enterred decently. For Christ doth not take the affections that be naturall, from ministers, nor doth he make them Stoicks, or like some of the disciplinarians: who (though full of affection, or rather furie to set vp discipline) yet are altogether without mercie, against those that resist them. neither would he haue ministers vnlike to other men. At *Geneua* the ministers deale in the controuersies of friends, and follow bodies to buriall. Secondly I answere, that these examples of our Sauour are not to purpose: for the question is of publike offices; these are priuate duties. and if *Cæsar* had imposed this charge vpon him, he would not haue refused. Again, the question is not, whether all ministers are to deale in ciuill offices (for we thinke it absurd) but whether a charge imposed by the prince may be refused of any minister. besides this, these examples are of such duties, as (they themselues know) ministers are not of ciuilitie to refuse. This argument therefore may thus be beaten vpon them. If (notwithstanding Christs refusall) ministers may be arbitrators, and compose matters betwixt friends, and accompanie their friends to their buriall (which they cannot denie, vnlesse they will condemne the practise of their consistories, in which, the ministers meddle in all matters of brabble; and the fact of the ministers of *Geneua*, that follow the bodies of their friends and others being dead to the buriall) then doth not this example make against ciuill offices in ministers: but that is a worke of charitie, and thought lawfull by them. *Ergo, &c.*

Again, if all ministers be subiects, they are not to refuse any ciuill charge laid vpon them, notwithstanding Christs examples here alledged. *Ergo*, they make
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not against ciuill offices in ministers. the sequel of the *antecedent* is prooued, for that Christ did neither dissolue the morall law, and lawes of charitie, nor take away or exempt any from ciuill gouernment: for not onely lay men, but ministers are commanded to be subiect to princes, as saith *Chrysostome*. and that free immunity which popish priests claime, is derogatory to the Princes auctority, and not supported by any commandement of Christ.

They alledge also out of *S. Iohn*, that our Sauour refused to iudge the harlot taken in adultery. which as it concerneth not the matter they would prooue, so it may be vsed to disprooue their opinion. the Pharises do not bring her before Christ to be iudged (for they knew he was a priuate man, and had no authoritie to put any to death) but to know Christs opinion concerning the law, that they might entrap him, if he should mislike of *Moses* law. Where they say that Christ refused to be iudge, they speake against the text: for Christ called for the witnesses, and gaue absolutory sentence that she should depart. Wherefore thus I enforce their owne place against them, if notwithstanding this example, any minister of the Gospell may declare and teach what he thinketh to be Gods lawe, which the disciplinarians take to be ciuill iudgement; then is not ciuill iudgement forbidden vnto ministers by this place: but that is apparant, for that it is the ministers dutie to declare the law of God, and to teach it, *Ergo, &c.*

To presse the matter further. If what our Sauour did here, the same may be done in ciuill causes; then may ministers call for witnesses, and discharge the parties that come before them to be iudged in ciuill causes, especially when the Prince imposeth that charge vpon them. Lastly, if our Sauour Christ whipped the exchangers & marchants out of the temple, which is a matter meer ciuil: the Christs example is rather a confirmation for ministers to take ciuill offices vpon them, then a president to refuse them. Neither can they escape out by saieng that this was extraordinary, and not by vertue of Christs office: for it is blasphemous to say that Christ did contrary to law, & absurd to make Christ to haue any other office here vpon earth, then of the ministerie by which he taught, ruled, and redeemed his Church. *T.C.* in his pleasant humor, would by this example make ministers tortors, which iest rebounds on our Sauour Christ: but iesting cannot elude the argument, that ciuill offices may be in ministers.

Secondly, they obiekt against vs the practise of the Apostles that dealt not in ciuill causes, but relinquished their office of deaconship, which they were not able to exercise, (as they say) together with the apostleship. which argument, as it may in some sort serue against the disciplinarians, that (as did *Caluin* and *Beza*) take vpon them to be pastors and doctors: so it cannot be applied with any reason against our cause, vnlesse they will make the Deaconship a ciuill office, as indeed they do at *Geneua*, and call them *Procureurs de l'hospital*. That which they say *Ordon. de Gene.* that they were not able to exercise the deaconrie with their ministry, and that therefore they gaue it ouer, is vntrue: for if they might not haue beene ioyned together, then would the Apostles neuer haue taken the deaconship vpon them. the murmuring of the *Greekes*, and that it was not so thought meete: (the worde is *ἀπιστοι*.) was cause they gaue the office ouer, bicause they would not incur their disfauor, nor alienate their minds, and attend their office wholly. That the Deacons office was not so troublesome as the office of iusticeship, is vntruth. The multitude of loue-feasts, the multitude of poore, the great sums that were collected of mens possessions, declare the infinite trouble of that office then; whereas

this in two or three houres a weeke, and sometimes lesse, may easily be discharged, of him that vnderstandeth what he doth. Nowe then let vs see how this example of the Apostles doth make for ciuill offices.

1. Cor. 6.

If the Apostles notwithstanding their Ministry dealt in the sale of lands, distribution of goods, and set downe orders for ciuill iudgements, for masters, seruants, husbands, wiues, matters meere ciuil; then is there no such disagreement betweene the Ministerie, and ciuill offices, as is pretended: but that is apparant by the whole course of their acts, and the story of the Church, *Ergo, &c.* And further, if it be lawfull to consult, to care and prescribe in ciuill causes, then is it also lawfull to execute orders. for there is the same reason of both. Lastly, if the apostles, notwithstanding their offices, did gouerne their houses and families, and prescribe the same to be done of bishops and ministers: then ciuill offices are not forbidden the ministry. for the house is a part of the citie, & domestical charge part of a ciuill duty. That which they say that the apostles gaue ouer the deacons charge, is not altogether true. for they had still the care and ouersight, so that deacons were rather ioined with them as helpers, then erected as a new office to take the whole charge vpon them. But admit the apostles did beare no publike office in the common wealth, when the Church was a body separated from the common-wealth: shall ministers be now excluded, when the Church and common-wealth is one body, differing in respect? That were to continue a practise, when the cause of it is remooued. Wherefore, seeing the Apostles did deale in some ciuill charges then: much more is it lawfull for ministers now.

Act. 11.

The French discipline alloweth none.

Neither is the distinction of ciuill and ecclesiasticall causes & iurisdiction such, but that both ecclesiasticall and ciuill offices may concur in one person, seeing the same person in diuers respects is a member of the church, and a member of the common-wealth. If by reason of the causes of the church, the minister could not deale in ciuill causes, then might not ministers looke to the gouernment of their houses, their wiues, their childre, their glebes, if happily the disciplinarians do allow them any glebe (for these causes are ciuill) then must the ministers be cast in a new mould, and be despoiled of affections, and almost of humanity, and be made of wood and stone.

Secondly, grant this distinction of causes in that sort they craue it; the prince could no more deale in causes of the Church, then the minister may deale in causes of the common-wealth. for if the gouernors of the church may not deale in the causes of the common-wealth, no more may the gouernors deale in causes of the Church. for the same reason is in both. so while they strue to shut out the ministers, like strangers out of the common-wealth, their reasons estrange and sequester the prince from the gouernment of the church.

Thirdly, they exclude their right honorable Aldermen, whom they make church officers, from their lordships, iusticeships, prouostships, and from their occupations and trades. so that if once the Consistorie preuaile in England, we are like to loose many good marchants, apotycaries, taylers and retailers, shoemakers and ioyners: all which ioine together to make a Presbyterie. for if the causes be distinct in the persons, then if they will be Church officers, they must giue ouer their trades. but this the French discipline thinketh not conuenient that (in despite of our disciplinarians) saith, that their elders may still keep their temporall offices and trades. thus you may see that our platformers are like the *Lamie* whom Poets faine to haue had no eies to looke into their owne causes at home,

home, though they had Eagles eyes, and were very speculatiue in other mens matters abroad. so that while they sought by a traine, to set their enemies corne on fire, they are not aware how they set their owne house on fire, that ioyned hard to it.

Their fourth obiection drawn from the weight of the ministers office, the compasse and nature of it, for that it is a souldior fare (as they say) that ought to be attended vpon, is to no purpose. for the dutie of a minister may be done although the dutie of a subiect, master, husband, father, friend (which persons the minister susteineth oft times) be not neglected. vnlesse they prooue that the ministers duty ought onely to be attended, they say nothing to purpose, but wander in a Labirinth of words without finding issue: but this they do not indeuour to prooue, nor can prooue. for that I haue shewed that both offices haue been sustained of one person with great allowance and commendation, both vnder the law and vnder the Gospell. and as soldiers oft times in respect of their places, sustaine diuers offices, as of a soldier abroad, a Iustice at home, a father, a friend, a iudge in wars: so it is in the office of the ministerie, wherein the ministers by reason of diuers respects, the principall dutie not neglected, are bounde to discharge many ciuill offices.

The Allegorical
sence is not Ar-
gumentatiue.
Liv. in Heb. &
Scholast. Doct.

5 But saith *Cartw.* further, as one member encrocheth not vpon another, no more ought ministers of the Church to encroch vpon the gouernment of the common-wealth: in which similitude there is at all no likenes. for the Church and common-wealth being two bodies, in diuers respects are vnfitly compared to one naturall bodie, and the members of two naturall bodies likewise to the members of one. and if the members of a common-wealth were like to the members of a naturall bodie, then as a foot is alwaies a foot, and an eie an eie in a naturall bodie, so he that taketh an office vpon him in the Church, could neuer leaue it nor take higher nor lower office: which they see to be absurd. in some, things comparatiue are not argumentatiue: and if in the common-wealth, great men for their sufficiencie haue diuers offices, why should a poore minister (that is a subiect also) be debarred from any dignitie in the common-wealth? but what stir is this that these felowes keepe about encroachment of offices and distinction of causes, seeing the aldermen of the consistorie (whom they make notorious members of the Church) are great stirrers, and busie officers in the common-wealth: and seeing that vnder colour of distinction of offices, the consistories do cal to their cognition, all ciuill causes, and examine Iudges, and control Princes?

6 That the magistrate may by the same right inuade the office of a minister, that the minister occupieth the roome of a magistrate (which is also objected) is vntrue. for the matter is vnlike: for there was a flat prohibition, that none should take vpon them the priesthood, but those that were of the stock of *Aaron*; and a commination against those that should presume to do it without calling. but no commandement can be shewed to exclude ministers from ciuill offices. nay, the contrarie both in law and fact hath been shewed: and yet if a Iustice of peace, or Maior, or other ciuill officer were fit and able to execute the ministerie, I do think that his ciuill office is no impediment to his calling. but what should *Th. Cartw.* odiously tell vs of M. Maior taking on him an office in the Church: seeing in the Churches (whose gouernment he commendeth) not onely M. Maior, but M. Alderman from the tribunall seat of iustice, and from the fishmongers stall, and tailers shopboord, or marchants banke, leape vpon a sudden into the consistorie, where

A stranger that
approcheth
neer, shall die.
Numb. 3.

where all matters of Church government are handled, and presently againe to their former trade and occupation? we read of *Matthew* that from the tolbanke was called to an ecclesiasticall function: but we read of none, that forsaking the ministerie returned with any commendation to the tolbanke, say *L. T.* what he can in it, and let *T. C.* helpe him. but yet let him (speaking of magistrates) next time distinguish betwixt souereigne, and inferior magistrate: for we say not that a minister may be a souereigne magistrate, but may haue autoritie deriued from him.

Carth. 4.

7 Their last obiection is grounded vpon the practise of ancient churches and authority of counells and fathers. out of the councell of *Carthage* they alledge that a bishop ought not to meddle in the execution of Testaments, or tutele of pupils, widowes, and strangers: which although it be rigorous, yet will we not sticke to admit, in case they will (according to rules of law) admit the same councell for iurisdiction and government of bishops, and for distinction of apparell and such like: howbeit in the same councell there are so many simple constitutions, as that bishops shal not looke to their households commanded by *S. Paul*, nor read the bookes of the heathen, of cutting of beards, and labouring in an occupation, that I vse the same onely to shew what was then, as a record of historie, rather then to shew what ought to be, as a law.

Cicero offic.

The Canons of the councell of *Calcedon* are not to be vsed of them which refuse them against themselves in the authority of Archbishops and bishops, and in this very cause of distinction of offices. for if Ecclesiasticall officers may not follow gaine, what shall become of their aldermen that are marchants, which gaine nothing without great leasings?

The councell is alledged to prooue that bishops may not take on them the care of orphans, or tutele of minors. but cautelously *T. C.* leaueth out the exception, that they may take on them those charges which law or kindred casteth on them; which sheweth that a minister may take on him a charge imposed, so he seeke it not. finally the tutelship was no honor, but a burden troublesome and perilous to the tutor, being subiect to all actions for the pupil, and to a strait account. therefore a greater gratification could not be vsed towards ministers, then to excuse them hereof. whereby appeareth that those fathers did not account ciuill offices contrary to the office of a minister, nor ment to presse ministers, but to gratifie them.

Hilary, he findeth fault with *Constantius* for aduancing bishops aboue the degree of bishops, which maketh neither hote nor cold to this matter: for who would imagine that a meane ciuill office should make a man exceede the degree of bishops?

Lib. 5. epist. 33.

Ambrose saith that worldly government was the weakening of the priest, which is true, if he giue ouer his calling, and betake himselfe to the world as some disciplinarians doe: which is the weakening and death of many, that might otherwise doe good seruice in the Church: but if executing his charge, the bishop doe otherwise seruice to his prince and countrey, he deserueth double comendation.

Caluin, *Beza* and *Daneau* speaking against the honors and offices of Ecclesiasticall persons, confusedly disallow that in bishops, which they allow not onely in their consistoriall aldermen, (that are magistrates, nobles, and great men) but also in themselves, *Beza* and *Villiers* & others of them being counsellors of state: yea, *T. Carr*. himselfe that condemneth secular cares in others, hath in that

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small time he hath feared himselfe Doctor (or I know not what) at *Warwicke* so scraped and gained, that if he proceede as he hath begun, yet twentie yeers, he will be able not to cry out bishops, but to buy them out.

Bishop *Iewels* sayings are most shamefully wrested contrary to his meaning, to make him condemne that in his writing, which he allowed in all his life & practise. He condemneth the Pope that challengeth the vse of the sword, as part of his pastorall authority. against those that preach diligently, and doe seruice in mainteining of publike peace, which is the duety in part of all Christians, neither he nor any other speaketh, saue the disciplinarians that speake ouer.

Howbeit seeing the question here, is what is lawfull, what vnlawfull; what a ridiculous point is it, leauing the word of God and law, whereby we ought to be tried what is law what wrong, to make a tedious, friuolous, fond pelting speake of *Beza* and *Daneaus* fancies, and certaine other authorities of men?

Wherefore considering the law of God, the practise both of the ancient *Iewish* *Deut. 17.* and later Christian Church, and the duety of bishops and ministers that they owe to their Prince and Countrey, and (which is not least to be weied) the weake and friuolous allegations of the aduersary; I conclude against the disciplinarians, that ciuill offices in Ecclesiasticall persons, are not absolutely vnlawfull. But what neede I conclude against them, that long since (like fauorable disputors) haue yeelded to themselues? As for *Thom. Cartw.* I conclude he hath made a very handsome declamation, but a very weake disputation of this argument: which before he proceede further in reformation, he must be desired to reforme.

*Disc. de Fr. Tir. du
consistoire. art. 3.*

Of the Pastor, and his office.

CHAP. 3. SECT. 8.

Wherein the iniury of disciplinarians offered to this Church, in charging the same with maintenance of an vnlearned ministry, and non-residence, is declared: for that for learning and number of ministers this Church may compare with any of theirs: and secondly, that the non-residence they condemne in vs, they allow in themselues, which are more iustly to be charged, seeing some of them haue three or foure parishes committed to their cure, and are oftener absent without cause or licence.

TO prooue that the pastors ought to be learned, and that he ought to be resiant at his charge, the disciplinarians (like men that haue leasure ynough) make long and needlesse discourses; and *Th. Cartw.* hath made a vaine and idle treatise to that purpose. for I know none that simply will deny either of these two points. but that which is in controuersie, *viz.* what learning or preaching is sufficient, and whether if preachers may not be had, the Church should stand voide without reading of Scriptures, publike praiers and sacraments, and what is *non-residence*, they themselues define not. nay, they studiously run away in a cloud of generall termes.

The spoiles of the Church, the greedines of some men, the small number of liuings able to mainteine sufficient preachers (for of almost ten thousand parishes, there are not much aboue five hundred that are aboue thirtie pounds in the *Queenes* books) the contention also of forren and domesticall enemies of this Church, I confesse, are causes that we haue not that number of learned preachers, that were to be wished. which is not onely our case, but of diuers of our neighbours, whose condition in this respect is far worse. But if any man say, we either

The reasons of
the want of suffi-
cient ministers.

either allow vnlearned, or that we seeke not to haue learned ministers, he doth charge this Church with an vntrue accusation.

Vnlearned men
not maintained
in this Church.

The ende and intent of our lawes, and the desires of the gouernors of the Church, is to haue so sufficient and learned a ministry as may be gotten; and for this cause, with praier solicite, and with rewards prouoke sufficient men to take vpon them that calling. If others that can not in all points answere the duty of a sufficient minister, be chosen; it is bicause sufficient men vpon so small liuings can not be maintained, and for that it is better to haue ministers, such as reade, pray, administer sacraments, and vse such exhortations as they may, and that the Church should in some sort be supplied by the helpe of the ministers next adioyning, then that the people should continue without exercise of praier, or Scripture, or administration of sacraments (as in some places they doe elsewhere) vntill such time as means may be found to maintaine a preacher. If they thinke otherwise, and suppose that publike praier, sacraments, and reading of Scriptures, and the helpe of other ministers adioyning, helpe nothing, and that a sufficient preacher must be had in euery parish, or else none; they thinke absurdly and peruerfly, and cannot shew reason of their opinions.

The remedy of
want of mini-
sters.

Further, if any parish be disposed to mainteine a preacher that is learned, and not contentious; they may not onely doe it, but haue encouragement and commendation for so dooing. So that where certeine factious supplications haue been exhibited for a learned ministry (taxing the bishops vnder hand, as causers of the contrary) and whereas certaine not euill affected, cry out for a learned ministry; they doe wrong to blame others, for the fault is in themselues. Let them defray the charges of a learned minister, and a learned minister will shortly be found.

The lawes of
our Church
binde to resi-
dence.

Likewise it is the principall intent of the law, that euery minister be resiant at his benefice: yet so, that certaine times and causes be allowed of absence, for the minister is not like a slaue *ascriptus glebe*. that is, appendant or regardant to a church as to a manor, and beastly it were to tie him to the church, as forzats be to gallies. the disciplinarians will not be so tied. Now, for that many causes of absence may be pretended, which are not sufficient; the lawe setteth downe for what causes, and what persons, and howe they may be absent, and leaueth not men to their owne discretion and libertie, much lesse to the willes of a sort of lordly companions called elders. If men be absent for other causes, and for longer time, or otherwise then is set downe; it is not the fault or defect of our gouernment, but of those that do not execute the lawes, which are very penall in that behalfe.

Nonresidence, both by statutes and ecclesiasticall canons is condemned. and therefore iniuriousslie do they charge the gouernment with maintenance of *non residence*. for although by the lawes of this land, one minister may haue (in certain cases) two parishes vnder his charge: yet who can account him *non resident* that is continuallie at his charge, or that the lawes allowe *non residence*, that binde him to be continually at his charge? Againe, seeing they that broch vs these nouelties can allow themselues two or three moneths of absence, yea, sometimes halfe a yeere, to trouble her Maiestie and the Parliament, with their plats, deuises, and supplications, and thinke it lawfull to abandon their cures to teach in great townes, and condemne those that lie continually at their charges, & teach continually at the one or the other of their cures; they must either put theselues in

the case of *non residents*, or shew better reason, why they condemne others. If *non residence* or absence be not lawfull, why are they so often absent? if it be vnlawfull to haue two benefices, why hath one poore minister in the Scottish reformation three or fower parishes committed to his charge? why is it more lawfull to be absent without leaue, than by licence of the gouernors? when we haue made an account of their words, this is the sum of al; that they allow any libertie to themselves, none to others; challenge any prerogatiue to themselves, grant none to others. If hereafter they will dispute formally, they must shew who are *non residents*, who not; who is to be allowed, who to be condemned. and so if they can excuse themselves, and charge others, their discourse will be more probable and orderly.

Of the Pastor, and his office.

CHAP. 3. SECT. 9.

Wherein the fond deuise of certaine that would haue two pastors in a parish, is refuted by the historie of the apostolike churches, and general consent of all fathers, by the inconuenience and impossibilitie: and lastly their reasons are answered.

LAwes are to be appointed (as *Theophrastus* thinketh) in matters that often fall out, not in matters rare, and passing reason, in his *quæ om̃i τὸ πολὺ, non quæ ἐν παροξέλοις accidunt*: and to set downe orders that cannot take effect, is rather to wish, than to make lawes. what then shall we iudge of the politike disciplinarians, who although (considering the want of maintenance and learned men) sufficient pastors cannot be found, for to place in euery parish one; yet haue thought it good discipline to appoint in euery parish two? what else, but that their discipline is like *Platoes* Common-wealth, that is, a goodly deuise, that pleaseth themselves woonderous well, but cannot haue place in any church? Our first exception therefore against this ordinance, is, that it is impossible. Secondly, that it is not conuenient. Thirdly, that the ancient practise of the church condemneth it.

The impossibilitie appeereth first, in that charge that is required in maintaining of learned men, if where there is some reasonable portion allotted to the minister, no addition can be procured, how may we be induced to beleue that the people wil be perswaded to mainteine two sufficient learned men? and if they were willing, how could they do it? Secondly, where should these learned men be found? if there were a muster made of all the disciplinarians, the number would not be great, and few answerable to their touch of pastors. Few of them be ἀνεγκοί able to refute, many κατέλεκτοι, that is, to be refuted and reprooued. and of the rest I know none that will serue in so disordered and seruile a gouernment, if he be either wise or learned.

But to passe ouer the impossibilitie, it will not be conuenient, for if one of these disciplinarians do euill agree with himselfe, and his neighbors that are far from him, how would two of them agree in one church, as it were vnder one roofe? if *unum arbutum non alii duos erithacos*: one church will neuer hold two biting plat-formers: as the stirs of *Middelburg* between *Br.* and *Harris.* declare. How will schisme and faction, and the scandale thereof arising, be auoided? If in ciuil causes multitude of gouernors be not allowed, and multitude of commanders were the ruine (as is said) of *Caria*; how much is this pluralitie of pastors and bishops to be feared in the church? especially, where contention and faction is neither so curiously looked into, nor seuerely punished, as in the ciuill gouernment?

One groue holdeth not two ruddocks.

ἐν ἀγαθῶν πλῶ-
καισμοῖν.

For the third point, we are to vnderstand that the Apostles committed the disposing of matters at *Ephesus* to *Timothie*, in *Crete* to *Titus*: and ancient histories giue the preheminance of a bishop to *Iames* at *Ierusalem*. The epistles mentioned in the *Reuelation* are addressed to the angell or pastor of *Smyrna*, to the angell of the church of *Sardis*, of *Philadelphia*, not to angels; which shewed there was but one pastor in the church, as one head of a bodie, one gouernor of a societie. and as wel fashioned is a church with two pastors, as a bodie with two heads, looking like *Ianus*, one forward, the other backward, and contending one against another, with diuers motions. When through ambition, contrarie to the practise of the apostles times, diuers contended to be ioined bishops together in one church, the fathers in their writings detested it, the ancient councils forbad it.

Lib. 1. epist. 8.

Lib. 2. epist. 11.

Lib. 3. epist. 2.

Lib. 3. epist. 11.

Lib. 1. epist. 3.

De baptismo.

In apol. c. 39.

Vnum altare (saith *Cyprian*) *vnum sacerdotium*. that is, There is but one altar, one priesthood in the church. Againe, *Episcopo semel facto alius non potest constitui*. when a bishop is once ordeined or appointed, it is not lawfull to appoint another. he affirmeth that the pluralitie of bishops is against the lawe of the Gospell: and saith, that as there is but one Christ, and one holy Spirit, so there ought to be but one bishop in a Christian church. and for that there was not one bishop or priest in the church at one time, he imagineth that heresies did take roote and spring. And before him, *Tertullian* reckoneth vp the degrees of ministers, placeth but one bishop in a church. That he reckoneth diuers presidents and gouernors of the church, belonged to the whole church, for which he made his Apologie, and not to euery priuate congregation. When *Constantius* the emperor would haue had *Liberius* and *Felix* both bishops of *Rome* at one time, the people answered with great consent, that as there is but one God and one Christ, so they would haue but one bishop.

Ad Philadelph.

Can. 30.

Ep. 110.

Can. 1.

Damas. epist. ad
Prosperum.

Ignatius holdeth that as there is but one altar in the church, so there is but one bishop. and *Ierom*, howsoeuer he dissent from vs in the originall of episcopal authoritie: yet ioineth with vs in this, that for auoiding of schisme, one bishop was appointed in one diocesse. Whe ambition would not keepe it self within rule the councils set order. By the Canons of the apostles he is decreed to be deposed, that erecteth another altar in the church. The councill of *Nice* (as *Augustine* affirmeth) forbiddeth two bishops to be in one church, and acknowledgeth himselfe to be made bishop of *Hippo* in *Valerius* time against the Canons. *Quia ab vno Deo patre sunt omnia, singulos episcopos singulis ecclesiis praeesse decreuit*, saith *Ambrose*, in *1. Cor. 12*. When the custome of choosing more bishops in one church, tooke place in *Afrike*, *Damasus* bishop of *Rome*, in an epistle to *Prosper*, condemneth the same, and the order of *coepiscopi* or *chorepiscopi*, which he sheweth to haue entred by leud custome, against the decrees of Canons. *Ierom* vpon the *Phil. 1.* saith there cannot be more than one bishop in one church.

Act. 20.

To prooue that many bishops were of one church, they alledge that *S. Paul* saluteth the bishops at *Philippi*. but that these were all bishops of that citie, it appeereth not. *Chrysostom* saith, he calleth elders or priests by the name of bishops; which although called of the principall citie, yet had not charge in the citie, but vnder the charge of one bishop, gathered the church in villages thereabout. The elders likewise that came from *Ephesus*, had not charge of the church in the citie, but (remaining in the chiefe citie vnder the gouernment of one bishop, which then was *Timothie*) went out to teach in villages, from whence they returned in to the head citie, of whence they tooke their name sometimes. If we expound it otherwise,

otherwise, it will follow that at *Ephesus* and *Philippi* there were not two onely, but many bishops: yea, sometime twentie, sometime fortie, for so many pastorall elders were in one citie, as appeereth by *Cornelius* epistle.

*Euseb. eccl. histor.
lib. 6. sect. 43.*

In diuers churches, when bishops grew olde or weake, not able to discharge their dutie, they had a coadiutor ioined to them: which although he were not so in proper speech, yet was somtimes called bishop there. but the matter was rare and contrarie to Canons, sauing vpon necessitie. Wherefore, what reason haue they to commend these dualities of pastors, but that changing al ancient orders, they will frame vs (without consideration of impossibilitie, or inconueniencie) a famous all new gouernment inuented by themselues?

Of the Pastor, and his office.

CHAP. 3. SECT. 10.

Wherin the imperfection of their plats, concerning the pastors office, is discovered by rehearsal of many inconueniences, which they haue not remedied nor can remedie: & secondly, in that many doubts, which may fall out, concerning the examination, ordination, age, lining, authoritie, dignitie, office, diet, and apparell of pastors are not resolved, nor mentioned by them.

THe disciplinarians these many yeeres haue sought to remooue archbishops, bishops, deans, archdeacons and prebendaries; and it is their crie and song, Downe with them. If *Th. Cartw.* were not master of an hospitall (as *Aerius* the heretike, who thought an elder and a bishop to be al one, was afore him) they would haue masters of hospitals remooued too: and that so much the rather, for that it is a more popish office than any of the other. But if they will proceed orderly and discreetly, it were good before so many godly, wise, learned, and experimented men be remoued at one clap out of the church of God, to consider how so many places may be supplied, and what kinde of men they are that must succeed. for to depriue the church of so many godly, graue, wise, and learned men, before we know where to haue againe so many, to match them in godlines, wisdom, and learning, were a point of deformation, rashnes, and confusion, rather than reformation.

The which not hauing considered nor resolved, let this be the first defect of their pastorall deuise; that while they seeke to remooue most godly and learned men out of the church (whose labours, if they had not beene, the platformers might now haue deuised plats of pigsties in some corner of the world, *à remotis*) they consider not who shall succeed them: for they may not thinke that any can indure to serue in their tyrannicall and confused gouernment.

The second is as bad as the first. they would haue lands taken from bishops, and the liuings and reuenues from Cathedrall Churches, and tithes and glebe from the ministry. but how they shall be bestowed, and how the ministry without them shall be mainteined, is a matter passing their capacity, and scarce thought of by them. if they imagine that they shall be imployed in the maintenance of their schollars, doctors, and pastors, they do but dreame, or as frantike men vse to doe, speake ouer.

For if now, notwithstanding the lawes and prouisoies made in that behalfe, a great part be interuerted by sleight, and turned from the right vse; what shal we thinke will become of them, when the orders of this gouernment being dissolued, it shalbe lawfull to imploy the as shalbe thought best to those to whom the ouer-

sight of those matters shal be committed? To dissolve a colledge is a matter easie, but few are able or willing to build a colledge. If they conceiue that men will haue more regard of their conscience, then to enrich themselues with the spoiles of the Church: they are to vnderstand that some of their best fauorers are greatest spoilers of the Church; and that diuers, vpon whose trenchers they attend, and whose zeale they commend, can be content to keepe a personage in their hand, that is worth 100. li. and very liberally to allow a minister 40. li. others of them keepe some 2, some 3, some 10. appropriations in their hands, and are notwithstanding, great friends of reformation, and cry out against bishops and Cathedrall Churches. and great reason they haue so to do: for by this means they hope to swallow the rest, that haue already digested and consumed a great part. but better reason haue all that fauor religion, to preuent and withstand such insatiable mens desires, painted ouer with a faire vernish of reformation.

In Pison.

I cannot compare these men to any, more fitly, then to one of whom *Tully* speaketh in one of his orations; who being taught two points by a certaine philosopher: the first, that pleasure was the end of all actions: the second, that notwithstanding, he must honor vertue: he greedily snatched at the first, and cared not a iote for the philosophers exception. So when the platformers teach that lands are to be taken from ministers and Cathedrall Churches, their fauorers allow their saying, they commend them and fauor them: but the second point, to wit, that the same are to be bestowed vpon schollars, doctors, pastors, and needy elders, they will neuer vnderstand, nor see Scripture for it. and then they will tell our new clergy, that if these liuings were not fitting for godly, graue, and learned men, then are they not for them that are neither godly wise nor learned. and if they haue not these lands of the Church, what recompence should they haue all this while, for their labor, and losse of those commodities which now they inioy by the Church? The conceit therefore of our platformers, that thinke and say, that not onely the Church liuings that now are, but the robberies of first fruits and appropriations (for so they call them, calling her Maiesty & all their fauorers in a pang of their zeale Church robbers) will returne to the Church, is but a Lenten fancy. But suppose all should fall out according to their desires, and that the Church goods should not be inuaded and spoiled: yet haue they not resolved vs, who shall haue the gouernment and disposing of them, when this law *Agraria* shall be enacted.

*Ecclesiasticall
discipline, pag.
116. by Wat.
Trau.*

varia;

*are made
the distribution
lands among
common people
neglecting
fauourers or
sustainers of
the Law.*

They haue not told vs who shal be these diuiders or agrimenfours. If the synod of the whole realme; there would be no small contention: if certaine persons deputed, where are they to be found that will deale sincerely and vprightly? if after diuision, the deacons shall be made receiuers and disposers; then will they reigne and rule: if the whole consistory; then least portion will come to the pastor, and to the maintenance of learning. so that now, where twentie learned men are mainteined to do the Church and Commonwealth seruice, scarce one poore hungry schollar would find bread and drinke, and candle light: the rest must be bestowed on the elders and deacons, to buy them clokes to couer their motly ierkins, and lether aprons, and muske balles to wash their beards & hands that fauor so strong of base occupations. and where now many poore men are relieued; the poore should want, and their almes be turned to the maintenance of certaine labourers and artificers, as taylers and retaylers called elders, which neglecting or disdeining their occupations, on which they liued, will now liue on that

that for which they neuer laboured nor swet, nor was euer meant they should enioy. Al this while the pastor which hath wrought vs this goodly worke, must stand content with his allowance, and (as in some other countries of the pretended reformation, where the ministerie is ruinated) he shall be glad of the crums, and reuerfion of his good masters, the elders and deacons. To remedy this disorder, can the wisest platformer (for the simple sort stand like men amazed, when they heare these things, and vnderstand nothing) but can the wisest of them shew vs, how, Cathedrall Churches being dissolued, and personages and tithes taken away, so many pastors and doctors as they would haue, and are requisite to furnish all or most Churches in England, can be found? nay, can they shew how so many may be mainteined, as now are, the state thus standing? if a hundred pound be allotted to one man, that to fise hundred amounteth to fifty thousand pound: cast then all the liuings of Cathedrall Churches and bishops, which (the Q. duties discharged) amount not to fifty thousand pound, how then shall ten thousand parishes be supplied? or how can they maintaine more then now, when by Cathedrall Churches and bishops so many learned men are mainteined already?

I heare say there is a certaine fellow, that in tender consideration of the desperate case of the Aldermen of the Church hath deuised a meanes, how all this feate shall be wrought: his deuise he calleth a motion with submission. he would haue all bishops & Cathedral churches lands sold, and all appropriations redeemed with the money, and restored to the Church: this he sendeth vs as farre as from *Scotland*: from whence I woonder if he can fetch any example of mainteining the ministry, seeing the ministry of that church is vtterly ruinated and impouerished. but seeing he taketh such pains to work some mischiefe to the state, this let him receiue for answere. If all were solde that he woulde haue solde, yet would not halfe the appropriations be redeemed: and if all were redeemed, yet would it not serue to mainteine the charge. the sale by computation commeth not to one million: the purchase of all appropriations woulde not be made with fise millions. and nowe where there are mainteined many learned men, & three or foure thousand others to do her Maiestie seruice; all this reckoning would be lost, and the reuenues deuided, and no one man thereby mainteined to doe the Prince and Countrey seruice: and therefore for motion he might better haue put commotion, and for submission subuersion. for therein the malicious patch seeketh nothing but to stirre vp the commons, and subuert this church & state. sufficeth that all men may see that his vaine deuise is rather the overthrowe of the learned men that are already, then a means to mainteine either learning or learned men. Further, can any of them assure the pastors of their liuings, that (as in other places) they daunce not attendaunce vpon other mens pleasures, and spende the one halfe ere they can get the other, or howe they may recouer their pension, being not paid then? can they all of them declare, how beside two pastors and one doctor, a fraternitie of elders and deacons may be mainteined in euery parish?

If the pastor be charged with many children, how shall he mainteine them at schoole and vniuersity, hauing but 40. 60. or at the vttermost 100. pound yeerely? how shall he mainteine his wife? what will he leaue his wife and children? howe shall he mninteine his owne state and his seruants? these things by them are not so much as thought of. for notwithstanding this pension, his wife and children
may

may begge, himselfe go on foote, and all be discouraged to vndertake the calling, seeing a cobbler shall liue in more ease and reputation, and keepe more seruants, and leaue more behinde him then a minister. and a strange fancie it is to thinke that men will not receiue humane affections.

The pastor not being able to serue, how he shall be mainteined, and howe his widow and orphans when he dieth, shall liue, they knowe not. which matters though small in shew, yet if they be not thought vpon, and provided for, we shall haue a thinne ministry, vnlesse they wil allow men to leape from the shopboord to the pulpet, or as *Serranus* and *Cincinnatus* among the *Romans*, would haue them remooued from the plowe and the field, to the helme of gouernment. For men liue not on winde: and the spoiles of the Church in other countries may teach men that they are like to feede on winde, or faire words. If *Th. Cartw.* could perswade the Church of England to that communitie, which was vsed in the Apostles time, when all that had possessions sold them, and brought the price before the feete of the Apostles, which communitie (saith he) should now be obserued: he might do much for relieuing the necessitie of his elders. but the nobility, gentrie and lawes of England will neuer suffer this diuision. If they be wise, they will not begin with diuision of Church lands. Communitie and diuision of landes, be plausible matters in the eares of the multitude. If then the ministers that haue so many textes to warrant their liuings, cannot defend themselues from spoiles; what will become of the nobilitie and gentry, and their liuings, if they may come vnto the scanning of the multitude? the platformers may do well therefore to shew vs out of scriptures, how all these matters may be settled, least that the faithfulness of Christ serue them nothing for these their strange deuises.

After orders set downe for the pastors maintenance, they ought to haue declared, what degree they will haue him to liue in; whether in the degree of an artificer, marchant, gentleman or what? lords we perceiue they will not haue the ministers to be, for auoiding tyranny. but they are afraid without cause, for they will be kept short ynough, and in pasture leane ynough. they ought likewise to shewe by what titles they may be called, what not? and what is *non residence*, and how long a pastor may be absent and not be reputed *non resident*? and who shall giue leaue of absence, & whether his leaue be not a dispensation for *non residence*? likewise whether going to Synodes, he is to be reputed *non resident*, and who shall serue in his place being absent?

Concerning the election of the pastor, they say not whether the people may present and chuse a pastor if the Consistorie agree not, nor why the people may not chuse their pastor and elders alwaies, as well as at the first? and why more then halfe the people dissenting, a pastor may be put vpon them, if none alledge cause against him and prooue it? If the Synode chuse a pastor, they tell vs not whether the parish may dissent; nor whether the controuersie hanging vndecided two or three yeeres, the parish shall all that while stand without a pastor, or be supplied by a hireling: nor whether the pastor entring without ordination, he is to be reputed a sufficient pastor: nor whether the pastor may leaue his charge, not receiuing his pension.

Greater doubts are these, which also remaine vndecided. first, whether a pastor can exhort without experience, or confute without logike, or vnderstande the scriptures without knowledge of diuers toongs: and *per consequens*, whether a deacon or alderman that hath a great measure of zeale, but vnderstandeth no toongs,

roongs, nor arts, may be chosen pastor. Secondly, whether a youth of 18. or 19. yeeres being chosen pastor, hath as full authoritie in the gouernment of the Church, as the most ancient father of the Church? Thirdly, whether he may alledge counsels and fathers, and prophane writers in his sermon? Fourthly, whether he may read a lecture in another parish? Fifthly, whether he may nominate or describe any particular person in his sermons? Sixthly, whether he may examine any man publicly or priuately, and refuse those that come to the Lords supper which he thinketh not to be well instructed? Seuenthly, whether a pastor falling into frensie or sicknes, is to loose his place, or to haue a *coadimor* ioyned with him? and lastly, what authoritie he hath in the consistorie, what in the Synode, and for what causes he may be suspended, or deposed, and by whom?

If I should particularly recite al those questions, that may be mooued concerning the pastors examination, election, ordination, age, liuing, authoritie, office, dignitie, diet, apparel, houshold, which these new deuifers neuer thought vpon, I should but weary thee and tire my selfe: and I haue already been long ynough. these few doubts may shew how confused their matters are like to prooue, when nothing almost of that is required in their future pastor, is determined. wherfore, seeing their opinions concerning the minister of the word, (wherein they passe the orders of our Church) are new & strange, and repugnant to Scriptures, and ancient practise, and that their fourme of discipline which doth concerne him is imperfect and confused: let vs not refuse that order which we know to be according to scriptures, and long experience doth teach vs to be good, to trie strange nouelties, which many sufficient reasons may make vs to suspect.

Of the Consistoriall Elders, and their vsurpation.

CHAP. 4. SECT. I.

The office of Church-aldermen is declared to be by them vsurped, by the example of the Iewes gouernment, wherein it is made euident that there neuer were any such Church gouernors: First, by the law: then by the practise of that gouernment. Thirdly, for that such authoritie as the Elders claime was practised by others, and neuer by any elders. Fourthly, for that the Synagogues of the Iewes were brought in by humane deuises and resemble the Presbyteries in nothing. Fifthly, for that the Iewish elders resemble not the new Church-aldermen. And lastly, for that there is no probabilitie that the Iewish elders should be translated into the Church of Christ.

AS in the rest of this discourse (I feare me) I shall not win any fauor at the disciplinarians hands; so in this part concerning the Eldership, I am assured, I shall spill fauor, if I mooue their affections no further. for heere I dispute against no one position or opinion of theirs, but against a chiefe pillar, and almost the groundworke of their newe discipline, I meane the sacred Aldermen; which ouerthrown, the high commendation of their discipline, doth threaten present ruine.

Aldermen I call them, for that themselues will not haue them called priests: and elders is a word of doubtfull signification in our language. whereas Aldermen is both an office, and may signifie a man elder in yeeres, and may best fit these elders, that will be officers of the Church, and yet no priests.

Thomas Cartw. doth not sticke to intitle them Christs vicars, and Gods prelates.
for

istes. Ex ante
stans.
Bishop or
r. cheifer amonge
or on such in
thing is cheifer
excellatly others:
ne. new ruleth.

for it pleaseth him to call them contrary to all Grammar *Antistites*; (which is a terme not to be giuen to those that meddle not with priesthood, nor with word nor sacraments) and Christs vicars contrary to sence and reason. in the eldership he placeth the maiestie of his newe gouernment. You that desire to vnderstand the truth, reade this treatise with indifferencie: you that are contrarie minded, condemne not that you neuer read, nor striue not for that which you are not able by scriptures or reasons to mainteine. and generally, let euery man take heed how he belecue glorious words without effect or performance.

Concerning the Eldership, and the Elders office, diuers particular questions are mooued: but I trust the whole controuersie may be discussed, if I proue these three points. First, that there were neuer any Elders onely censors of manners, and moderators of discipline, which medled not with the word nor sacraments. Secondly, that such lay Elders (for so I call them, to distinguish them from the Ministers of the word) without right, or institution from Christ, in those places where of late they haue beene receiued, intrude into the gouernment of the Church. Thirdly, that the same Eldership ought not to be placed in euery parish or particular congregation; nor cannot be receiued, for many inconueniences and imperfections accompanying the same. Wherefore laying aside all other by-matters, let vs begin to examine these three points. of which, that commeth first to be handled which we first propounded; to wit, that there were neuer any such Elders, which neither medling with the word, nor sacraments, nor publike seruice of God, were notwithstanding, censors of manners, or moderators of discipline, and gouernors of the Church, in all matters pertaining to conscience.

The Church al-
dermen were
not instituted by
Moses law.

For resolution whereof, let vs consider first the times of the Church before Christ: Secondly, the time wherein Christ and his Apostles liued: lastly, the times of the Church that followed foure or fife hundred yeers after, which I call the ancient Christian Church, after the Apostles times. And if in all this time we find no Elders; we may then conclude, that this order, or office of Church aldermen, hath neither testimony from Christ, nor his Apostles, nor is to be found in scriptures, or counsels, or fathers. What the order and gouernment of the Church was before Christ, where are we to find or to seeke, but in the holy Scriptures written by the prophets, and men of God before Christ? And vainely do they pretend the law of God, that can not finde the same in the lawes of *Moses*. Wherefore, if neither in the law of *Moses*, nor any cannon of scripture, the institution of the Church aldermen is to be found; in vaine do they boast, that they haue authority or commission from God.

1. Reason.

That they haue no erection or institution from God it appeareth, for that the patrons of the Eldership haue been long seeking for it, and yet haue not found it. Some imagine that it is to be found in one place, some in another: but their vncertaintie and wauering, sheweth that themselues are not yet resolved and assured that they haue it. Three places are found in scriptures, where (as by authoritie of law) iudges and gouernors are appointed. if they can shew any other places, where other colledges of iudges and gouernors are erected, let them not conceale it from vs. the places are *Exo. 18. Numb. 11. & Deut. 17.* But the officers mentioned *Exo. 18.* were ciuill. for they determined all small causes, and as yet the priesthood was not appointed to seuerall persons. The Elders mentioned *Numb. 11.* were of *Moses* counsell that bare the burthen with him, and holp him in deciding matters of difficulty which others could not order, and in gouernment

ment of the state, which before that, rested most in *Moses*. The Iudges *Deut. 17.* did onely heare matters that could not be decided of inferior iudges. they had cognition of all criminall causes betwixt blood and blood, & ciuil causes of pleas and quarrels, which came before them from other. Such Iudges as these were, were but in one place, either assistant to the chiefe gouernor, or in the head city. The Iudges and Elders named *Deut. 1.* and *Deut. 16.* are those which were appointed *Exod. 18.* Of these three colleges of Elders, or Iudges, let them choose which they will, there is none of them that resembleth their Elders, either in the causes they handled, or the places where they were appointed: and therefore these places prooue not the erection of their Elders. Wherefore, vnlesse they can name some other law, where their Ecclesiasticall aldermen haue commission giuen vnto them, they are like to prooue Iudges without commission.

To omit lawe (which they must shew, or els acknowledge their Elders to be Apocryphal) can they shew any custome or Cabalistical tradition that alloweth them? Nay, can they shew in all the storie of the Bible any one Ecclesiasticall alderman that dealt onely in Ecclesiasticall causes? *Th. Cartw.* laboreth and sweareth to prooue this point: but like *Sisyphus* stone it rolleth downe vpon him, and litle doth he profit. He alledgeth a place out of *Exod. 4.* where Elders (I confesse) are mentioned; but if he make them his Ecclesiasticall Elders, these inconueniences wil insue: First that they tooke vpon them authoritie without commission from God (for as yet there was no law giuen but the law of nature.) Secondly, that Elders may do all without priests or pastors. for as yet *Aaron* was not nominated to the priesthood. Lastly, that the same may dispose matters of the church, and matters ciuill, for they had no other ciuill gouernors of their nation at this time. But if *Th. Cartw.* vnderstood any matter of state, and could distinguish betwixt domesticall and publike ciuill gouernment; he would not fall into these absurdities, mistaking gouernors of houses for gouernors of the Church, and conceiuing that there was a common-wealth, before they had certaine lawes, or certaine gouernors appointed for the common vse, and wealth of the nation. any one may see that considereth the state of the *Israelites* at this time, that they had no commonwealth, but were gouerned by domesticall gouernment of the heads of families. Which gouernment, as it goeth before ciuill gouernment, so ciuill and publike gouernment being dissolued, the same returned. for it is by instinct of nature and custome of all people, that children should obey their parents, and Elders. This answer will auoid all his reasons drawn from the name of Elders, which still he conceiueth to be Ecclesiasticall Elders, if there be not plain marks, that shew them to be ciuill gouernors. The Elders mentioned *Num. 11.* do nothing releue his cause: both bicause they were ciuill gouernors, and bicause that Iudges, or rather counsellors, were onely in one place, and were about the prince: whither I beleue our Elders would perch if they could, but their warrant will not serue them. Wherefore let *Th. Cartw.* and his fellowes shew vs some institution or practise of churchelders, and name vs some one of that sort: or els we must tell them, that in the Iewish church there were none such, & they themselves must confesse it. For if almightie God prescribed most, nay (as some of them say) al particular orders for gouernment of the church, then must it follow, that either these Elders are somewhere appointed, or that they had nothing to do in the gouernment of the church. and it were not reasonable that pins, and bolts, and such small implements should be described in the erection of the tabernacle,

The rabbins make both these, and those Iudges, *Numb. 11.* all one. *Petr. Galat. lib. 4. cap. 5.*

There is no practise found of them, which is prooued first by enumeration of particulars, secondly, for that no action of theirs is mentioned.

bernacle, and these Elders omitted, whom they make pillors of their discipline, which they gloriously entitle the Temple and the Tabernacle. Wherefore it is most apparant, that the Church of the *Iewes* had no Elders, distinct gouernors of the Church. For if histories do describe the actions of the gouernors of the Church; seeing the actions of these Elders are no where described in holy scriptures, it followeth that the scriptures acknowledge none such, for gouernors of the Church.

The authority
which Elders
claime practised
by others.

Leuiti. 10.

1. Chron. 20.

2. Chron. 14.

3. Reg. c. 4.

1. Paral. 28.

Deut. 1.

Philo de vit.

Mos. lib. 2.

Nay, which is the ouerthrow of their Church aldermen, that iurisdiction which they claime, we see it assigned ouer vnto others. so that if they deale therein, they do not onely vsurpe, but preiudice others. the iudgement betweene holy things and prophane, betweene cleane and vncleane (which they ascribe to the proper function of Elders) God gaue to the priests. Wherefore, vnlesse they can shew like commission for their Elders in like case; let them not thinke that the Elders in the ancient Church did intrude vpon the Priests office. Ecclesiasticall iurisdiction, it was in the chiefe magistrate first principally, as in *Moses, Iosua, Heli, Samuel, Dauid, Iehosaphat*, and other chiefe princes, then in inferior iudges, appointed by the souereigne magistrate, as in those appointed *Exod. 18.* in *Samuels* sonnes, in the iudges appointed by *Dauid, Iehosaphat, Ezra*, is apparant. Which least any man might conceiue to haue been meere Ecclesiasticall; the appointment by the ciuil magistrate, the causes which they handled being considered, declare to haue been ciuill iudges. Lastly it was in the Priests alone. I grant the causes of God, and causes of the king are distinguished: but not so, but that the same iudges did handle both. and were it not so, that the same iudges dealt in both causes, which is most apparant; yet cannot the places be so interpreted, that the causes of God should signifie Church gouernment: for so the execution of the morall lawe should not belong to God, nor the kings gouernment be authorised by God, being diuided one against another. But by the causes of the king, is vnderstood the kings priuat busines, belonging to the maintenance of his household, as is euident, where *Salomons* household gouernment is described. The words are plaine. for some are appointed for the publike gouernment of the realme, others are appointed for the busines and maintenance of the king and his house (as these words declare.) *VEKILKE LV ET HAMELEK VE ET BETO.* wherein the busines of the kings house is made a seuerall charge. Likewise the princes of *Israel*, and the princes of tribes, in *Dauids* gouernment are distinguished from the gouernors of the kings proper substance and possessions: and the kings treasures from the publike treasures, *1. Chron. 27. 25.* So that by the kings busines, we are to vnderstand not all ciuill causes, but the causes that belonged to the kings house, or eschequer: and by the causes of God, all iudgements and proceedings according to the lawes of God, as is manifest by the word *Deut. 1.* wherein the iudgements of God are taken for all iudgements according to Gods word. To say that the power to prescribe lawes, to command, to consult, to choose officers, was in any Ecclesiasticall aldermen, is absurd: seeing the same by continuall course of storie, is giuen to the chiefe gouernors of the Iewish nation. *Diuina & humana administres*: Let the prince, saith *Philo*, administer things diuine and humane. So that to make Ecclesiasticall aldermen gouernors of the Church of God, before, or after the lawe, is to denie all scriptures, and to forge new commissions. For in scriptures we finde no commission for them; and the authoritie they would haue, we finde it wholly practised by the princes, priests and prophets. If any order was to be settled, the prophets

prophets of God came to the princes and gouernors, not to the Ecclesiastical aldermen: if any disorder fell out in the gouernment of the Church, the same was imputed to the princes and priests, not to these aldermen, which we finde not once named.

Finally, if there were any Ecclesiasticall aldermen, such as are surmised in that gouernment; euill did they acquite themselues of their charge, that suffered the people so often to fall to idolatrie in time of the iudges, that neuer admonished them, nor censured the kings, nor either prescribed good order, or forbad confusion. The idols of the gentiles, as it should seeme, were not more mute & senceless then the aldermen of the *Iewes* Church were, if any such were. But it is a vaine imagination. For who can imagine that such a famous colledge of aldermen should be in the Iewish Church, when there is neither lawe found to authorise them, nor practise to prooue them, and all that authoritie they claime is deriued another way, to the princes and priests, and such silence is made of them, as if they had slept from the time of their first entrance, vntill the time of Christ?

That which some alledge of Synagogues, that are surmised to haue had some iurisdiction, and authoritie of gouernment, either hurterh the cause of Elders, or helpeth them little. For if Synagogues came in by deuise of man, contrarie to Gods law, that appointed his worship in the temple at *Ierusalem*: then if elders be contained in the Synagogue, they wil prooue a humane deuise. That is apparant. for in the canonical Scriptures of the old Testament, there is no mention of Synagogues, which moued *Caluine* to deriue the originall of his synedriou from the *Iewes* returne out of captiuitie. But admit there were Synagogues, and that they had a lawfull beginning: yet is it nothing to the cause of the aldermen. for if we take Synagogue for a place; in that place there cannot be prooued to haue been any such Ecclesiasticall iurisdiction as is pretended. of ciuill we reade; of ecclesiasticall we reade not, nor by whom it should be executed. if it be taken for a company; yet that Elders Ecclesiasticall gouernors were therein comprised, none of them can make prooffe that strue to haue them. nay, it appeereth that they that vsed iurisdiction in the Synagogues, were ciuill officers, that punished with stripes, and other ciuill punishments. Of Priests, Elders, Doctors, that iudged in Synagogues, there is not the least suspition. *Peter Galatine* and *Iosephus* mention no other gouernors of Synagogues beside Rabbines and Doctors. But suppose the Church of the *Iewes* had Ecclesiasticall aldermen: what is that to the church of the Christians, vnlesse they can prooue, that the same Elders are translated into our church? which they haue often talked of, but neuer haue prooued, nor shall be able, whatsoeuer some affirme: for the truth of God is against it. The Iewish Elders did many things which agree not with their newe discipline: and the late Ecclesiasticall aldermen do many things which the Iewish Elders did neuer, and in the forme of the office of these two Elderships there is great difference.

The Elders of the *Iewes*, whether we vnderstand those that are mentioned *Exod. 18.* or *Num. 11.* or *Deu 17.* did determine ciuill causes as hath beene shewed. These last did not onely deale in matters of title and propertie, but also of life and death. Those which are mentioned *Numb. 11.* were neere to the prince and chiefe magistrate, and with him did beare the burthen of gouernment. such Elders as these were, onely were in one place, and no more of them, but one societie and companie: they dealt not in iudgement of matters cleane nor vnclean,

The aldermen of the Church did nothing in those causes vnder the law, wherein their iurisdiction is now supposed to consist.

Synagogue a humane deuise.

In *Mat. 18.*

Matth. 10.

Ibidem & Matth. 23.

Adu. Appi. lib. 2. Philo. in lib. quod omnis probus liber. &c.

The Iewish Elders differ much from Ecclesiasticall aldermen, now vied.

for that belonged to the priests office; nor in excommunication; neither had they authoritie to set downe, or disanull orders, nor to choose, or depose officers and iudges. For vntil such time as the Sanedrin were the souereign magistrates, we reade of none chosen by them, or deposed by them. But by the prince, we reade both to haue been executed, as appeareth in the displacing of *Abiathar*, and substituting of *Zadok*, and in the appointment of Iudges and officers by *Dauid*, *Salomon*, *Iehosaphat*, and *Ezra*.

In the new church-aldermen, all things are turned contrary. They deale not (as they say) in ciuill causes. as for criminall and capitall causes, they thinke it abominable to touch them. they say as said the hie priests, that by their law it is not lawfull to put any man to death. although they presume very hie, yet do they not thinke it lawfull for their elders to deale in matters of war, and peace, & such things as belong to the state; and of such as these elders are, there are fraternities, and colledges in diuers places, our disciplinarians would haue them in euery parish. the argument which they handle, they pretend to be the discipline of the Church: they take vpon them to iudge of all matters concerning faith, and manners, and to throw our and take in, and chalenge authoritie to set orders, to make lawes, and disanull them, and do this without controlment of any superior presbytery, vnlesse they will change their Synodes into presbyteries. Finallie, they take vpon them as princes, to nominate and chuse al officers of the church, and to displace them whom they dislike. So that I woonder howe they can call these new aldermen, the children of the Iewish Elders, that are so vnlike their fathers. And what reason haue they, to say it is translated, that is so strangelie transformed, rather then transported? Neither matter, nor authoritie, nor forme of proceeding is alike in either. to make them seeme like, *Th. Cartm.* and others, forme them and fashion them at their pleasure. they take away, and they adde, as best serueth their turne. Where we say that the Iewish Elders did deale in ciuill causes, that they take away, and say they did it *de facto*, and without authoritie, and that the same was part of the reliques of Babylonish confusion. Where we deny that they had authoritie to excommunicate, to make lawes, or disanull them, or to choose officers, or depose them, they adde that authoritie vnto them: but both these things we will prooue them to haue deuised. For both true it is, that the Iewish Elders had authority to deale in ciuill and capitall causes, and also that they dealt not in excommunication, making of lawes, and choyse of officers, vnlesse the Sanedrin were also the souereigne magistrate.

When *Moses* gaue instructions concerning the decision of most difficult matters to be heard before the highest iudges, it is manifest that he did furnish them with authoritie to heare, not onely ciuill causes, but criminall also, and of blood. Which order of iudges taking notice of such causes as could not be decided before inferior iudges, it is also eident, that seeing the inferior iudges heard matters of controuersie, both of contracts ciuill, and criminall; that the other order of iudges must haue like authoritie too. otherwise could they not haue authoritie to decide such causes as were brought before them. that inferior iudges did decide matters ciuill and criminall, it is apparant, for that all causes were committed vnto them, matters difficult excepted. the practise of the Iewish gouernment doth declare the same. for when *Iehosaphat*, of the priests, Leuites, and princes had appointed iudges in *Ierusalem*, he gaue them in charge that they should iudge vprightly, not in Ecclesiasticall causes, but in causes of blood, and between contro-

uerfies

¹ Vide Patablum in
Deut. 17. & 2.
Chron. 19. & rab.
binos.

uerfies about lawes and precepts. of which iudgement of the priests to be reſto-
red after the captiuitie, *Ezechiel* doth prophesie ſaying, that the priests ſhal ſtand *Cap. 44.*
to iudge in controuerſies. And ſo *Ezra* in his time iudged not eccleſiaſtically, but *Ezra. 7.*
punished with death, baniſhment, conſiſcation of goodes, or imprifonment.
Which courſe, ſeeing it was appointed by God; who can ſay it is vnlawfull? See-
ing he did foretell it, as a thing that ſhould be, who can ſay he diſallowed it? and
ſeeing the Elders and priests had this power by erection of their office, who can
ſay it is vſurped, or rather that it commeth in by confuſion, than right? when the
elders condemned *Chriſt*, *Stephen*, *Paul*, and the ſaints of God, none of them did
charge them with doing things beyond law, or their commiſſion; which if they
had done, it had been a good exception: which our Sauour *Chriſt* and the Apo-
ſtle *Paul* that reprehendeth ſo many things in them, would not haue omitted.
Iosephus doth vtterly ouerthrow this pretended Eccleſiaſticall iuriſdiction. for he *Aduerſ. Appi.*
ſaith that all impietie was puniſhed by death. His words are *lib. 2.* *Ἰουδαῖοις ἀπὸ νόμου.*

For answer whereof, the diſciplinarians ſay, that the *Iewes* had two ſorts of El-
ders: one Eccleſiaſticall, the other ciuill; and that the Eccleſiaſticall Elders
iudged of law, the other of fact; matters both falſe (for it is a meere fiction) and
abſurd. For what can be more abſurd, than that iudges ſhould be appointed with-
out knowledge of law? or that there ſhould be two ſentences giuen in euery diffi-
cult cauſe, the one of the law, the other of fact? All proceeding of law, requireth
that the fact be firſt agreed vpon, and that the ſentence ſhould containe what is
law concerning that fact. and moſt ſtrange it were, if princes ſhould not haue
power to do any thing, before the Eccleſiaſtical Elders ſhould haue pronounced.

They do alſo affirme, that the Eccleſiaſticall Elders dealt in the cauſes of
God, and the others in the cauſes of the king. but the words of Scriptures testi-
fie, that the ſame iudges dealt both in the cauſes of God, and the king: which is *1. Cron. 26.*
the ouerthrow of the double ſort of Elders, and a plaine prooſe that the Elders *2. Cron. 17.*
of the *Iewes* dealt in ciuill and capitall cauſes. ſo that if by the cauſes of God we
vnderſtood Eccleſiaſticall cauſes, yet no vantage will redound to their cauſe. But
the cauſes of the king being expounded, the cauſes of the kings houſhold, and *1. Paral. 28.*
the cauſes of God, al tranſgreſſions, or cauſes concerning the law of God, which
muſt needs be, or elſe they are not conſidered at all, nor cared for; then the ad-
uantage will be much leſſe.

They ſay further, that the Iewiſh Elders did not condemne our Sauior to die,
which is contrary to the text of ſcripture. Likewiſe, that *Stephen* was ſlaine by ru-
mult, which is vntrue. for he was brought before the counsell and Elders, exami- *Matth. 26. 66.*
ned, heard, condemned, executed with all formalitie of law, the witneſſes laying *He is worthy*
their hand firſt vpon him, and ſo ſtoning him, according to *Moses* law, being con- *to die.*
demned (though wrongfully) of blaſphemie. neither can it be denied, but that *Act. 6. & 7.*
authoritie which the Elders gaue to *Paul* to imprifon, and to bring bound to *Deut. 17. 7.*
Ieruſalem, which they exerciſed, when they cauſed the Apoſtles to be apprehended *Act. 26.*
and beaten, and practiſed in their councils, was deriued from the lawe of *Moses*, *Act. 22.*
ſeeing the ſame was neuer reprehended nor found fault withall. *Act. 5.*

Now, where the Iewiſh Elders did excommunicate, no place can be ſhewed.
The priests iudged of things cleane and vncleane, and not the Elders; and the
ſhutting out of the Synagogue can be no elder then the Synagogue, and was
practiſed by doctours, not by Elders, and was a ciuill puniſhment, for that they *Petr. Gal. derab.*
that were ſo ſhut out, were not ſhut out of the Temple, nor baniſhed from the *bi Iehoſua.*
ſacrifices.

sacrifices. but whatsoeuer this was, it came not by authority from the law of *Moses*, but by later vse and tradition. where Elders of the *Jewes* made lawes and disannulled them, they can shew nothing; and as litle for their authority which they giue them in election and deposing of Ecclesiasticall officers: all which seeing the new aldermen doe challendge more then euer the *Jewish* Elders had, they must needs be sore pinched and wrung in their translation, that are so strangely altered and changed.

The *Jewish* Elders were not translated into the Church.

The conceit of the translating of the *Jewish* Elders into the church (which the disciplinarians doe often alledge, and so much stand vpon) is a deuice very improbable. for in the place so commonly alledged *Matth. 18.* there is not the least inkling of Elders; of any commission giuen to them much lesse. if *Matth. 5.* where our Sauour speaketh of the Sanedrin, no translation is made thereof, much lesse is it probable, that it should be here translated, where it is not named.

In *Matth. 18.*

Caluin (whom some take to be the first autor of this translation) doth not saie that the Elders are translated, but that the right of the Eldershippe is translated into the Church: that as the *Jewes* had an order to punish the obstinate, so there might bee the like in the Church of Christ. All which being graunted, yet woulde it not followe that the Elders are translated. neither doth that argument helpe which they bring, that bicause complaint cannot be made to the Church, therefore it must be made to the Elders: for complaint may be made to a whole multitude, as where the *Leuite* brought his cause before the whole congregation; and as infinite actions, pleas and defences made before the people of *Rome*, *Athens*, and other popular states declare. but be it that the complaint must be made to the gouernors: are there no gouernors but Elders? what do they then accompt of magistrates bishops and pastors? and why were matters of controuerisie of things cleane and vncleane, brought before the priests? and who euer heard of such Elders (as these are) to be gouernors? but if it were supposed that these new aldermen were gouernors, and were ment here: yet is their authoritie nothing, that is here granted. for vnlesse the order that is here prescribed be obserued, the Church doth nothing. so that first some priuate man must be offended: then the party that giueth the offence must persist obstinate: thirdly, the Church hath no power here giuen but to admonish: lastly, the sentence is to be pronounced by the party offended. for the words are, *Let him be to thee*, not let him be to the Church. and if so be we interpret it of publike offences, that are not brought to the Church by complaint, but reformed of the officers by vertue of their charge; then must it fall out that the Church should be partie complainant, and iudge also, and that the Church should tell the Church, which is an absurd forme of speaking. but that this is but a weake reason to prooue the translation of the *Jewish* elders into the Church of Christ, it shall then manifestly appeare, when we haue shewed that neither Christ translated from the *Jewes*, nor instituted in his Church any such Church aldermen, as the disciplinarians contend for. which discourse now followeth.

Neither *Philo* nor *Iosephus* knew any such.

Iudg. 20.

Of the Consistoriall Elders, and their vsurpation.

CHAP. 4. SECT. 2.

Therein diuers reasons are produced out of the new Testament, and from our Sauour Christ, and his Apostles practise, to shew that there neuer were any Church aldermen by them instituted, or practised. First, for that the commission they claime, was giuen to others. Secondly,

condly, for that they are left out of the number of the ministers of the Church. Ephe .4. Thirdly, for that neither the title of their office, nor their office is found in Scriptures. Fourthly, for that the Apostles did not appoint them in any Church. Fifthly, for that they omitted the description of their office. Sixtly, for that the commission which they challenge cannot be prooued by one word of Scripture. Seuenly, for that their authority which they claime, is due to the magistrate and to bishops. Eightly, for that nothing can be more repugnant to Christes wisdom, nor to his proceedings, then to commit the Church to men ignorant. both antiquitie and the historie of the Church maketh against them. The reasons to the contrary are answered.

When Christ Iesus did leaue his Church concerning his bodily presence, yet did he not leaue the same without guides and gouernors. for he committed it to his Apostles to be fed and to be gouerned. Wherefore, vnlesse the Elders can shew euidence, and prooue their succession from the Apostles, they may not meddle with that which is committed to others gouernment. wherein this is no small prejudice against them, that claiming to be gouernours of the Church, they disclaime the ministry of the word, both being committed to the Apostles in one word of feeding. Let them therefore shew by what title they take vpon them the Apostles right, seeing they cannot shew any succession from them, nor ioine with them in their ministry.

They are not comprised among those ministeries, which our Sauour appointed for the perfiting of the saints, and edification of his body. wherefore, to vse their words against them, what presumption is it to adde vnto those ministeries, whereby Christ could make vp the bodie of saints, and to thinke to edifie the Church by other meanes then those which Christ hath appointed? and what dishonor, if not plaine blasphemie, to say that Christ hath not appointed means sufficient for the edification of his Church? To auoide this reason, *Th. Cart.* saith that Christ reckoneth vp those officers which are conuersant in the word: but neither saith he truely (for Apostles and Pastors are conuersant in gouernment and edifie also by mainteining of order by their gouernment) nor is his saying any answere to our reason. for if these officers are sufficient for the gathering together of the saints, and edification of Christs body; then are elders more then sufficient and supernumerary. and if they be not sufficient, then hath not Christ appointed meanes sufficient, to attaine vnto the end of gathering the saints, and edification of his body.

3 And if Elders be (as is pretended) officers appointed by Christ for the gouernment of his Church; why are they not named in the place aboue mentioned, or in the 1. Cor. 12. where the Apostle reckoneth vp the ministers of the Church? or at least in the 12. of the Epistle to the Romanes, where (they say) the Apostle maketh a full rehearsall of the diuers functions of Church officers, and setteth out all the parts of the body of the Church? If Elders be as necessary for gouernment as pastors, why are they not named as well as pastors? admit there were somewhat that sounded to the honor of Elders: yet that we finde no name of theirs in the rolle of Church officers, it is a foule presumption against them. for Christ doth not leaue his Church to be gouerned by namelesse persons, nor doth he leaue his flocke in suspence, by whom it should be gouerned. but if neither the name of elders, nor office be found there, the same is a plaine euidence against them. In the place out of the 4. to the *Ephe*sians there is no step

Ministers of the word made gouernors of the Church. *Iohn 21.*

καταπολιτευ.
This is their common reason against Archbishops.

Neither name nor office of the new Elders found in Scriptures.

Elders not
meant by rulers.
Romanes 12.

Hebr. 13.

1. Cor. 12.

That the place
1. Cor. 12. doth
not helpe the
new Aldermen.

No Church al-
dermen appoin-
ted by the apo-
stles.

of them, in the 12. to the *Romanes*, albeit their name be not, yet they beleue their elders to be comprised vnder rulers: which cannot be. for if by rulers they vnderstand elders; and by exhorters, pastors; then can the pastor no more gouerne, then the elder can exhort, which they count absurd, and so iustly may, seeing true pastors are the Apostles successors. Secondly, it is absurd by rulers to vnderstand Elders, seeing they can shew no one iote of Scripture, where they are rulers, nor in what things their rule consisteth, and therefore ought not to take the helme out of the hand of other gouernors, whom Scriptures acknowledge for gouernors and leaders. Thirdly, where they interpret *Presbyteros* elders, onely gouernors, they erre. for the Scriptures know no priests or Elders of the Church, but ministers of the word. Fourthly, it were absurd to interpret rulers elders, seeing they are put after distributors, whom they interpret deacons: which is as much as if the master should be put behind the seruant, rulers after subiects. Fifthly, they cannot shew by any one example, that euer any Church alderman of theirs did gouerne the Church in any one place in the Apostles time. Lastly, the Apostles meaning was to set out diuers functions and gifts of ministers, not diuers orders distinct, diuers gifts I say, but not in diuers persons, seeing the pastor ought to exhort, to teach, to rule, to minister, which he might not, if these seuerall gifts might not concur in one person. neither did any one of the ancient fathers interpret it otherwise, nor would the latter, but to giue colour to their owne deuises.

Their holde of the place out of the first epistle to the *Corinthians* 12. chapter is slender and slipperie: for if by gouernances we vnderstand their Church aldermen, then might neither Apostles nor pastors meddle with church gouernment. for they make these offices and their functions distinct, and say that an eie might be placed as well in the elbow, and a foot where the hand should be, as these offices confounded or mingled. Secondly, *ειπληρεις* or helpers which they interpret deacons, should very presumptuously step before gouernances, whom they construe Elders. Thirdly, the tenour of the Apostles words maketh against them. for after he had distinguished apostles, prophets, and teachers, by first, second, third; he joineth power of miracles, gifts of healing, helps, gouernances, and diuersitie of toongs in one tenour and sequele of words, which diuers kinde of speech may shew a diuersitie betwixt those that are ioined, and the other that are disioined. Fourthly, if the Apostle had meant to distinguish these gifts in the persons that should haue them; he would haue said gouernors, not gouernances. Fifthly, these gifts that are disioined, as power of miracles, gifts of healing, helps, gouernances, and diuersitie of toongs, should not haue been in one person: the contrary whereof is true. for most of those, if not all, were in the apostles. and *S. Paul* exhorteth not the *Corinthians* to desire euery one seuerall gifts, but euery one the best gifts. *Ζηλῶτε δὲ τὰ χάρισματὰ τὰ κρείττονα.* *charis*, Desire (not one, but all, especially) the best of these graces. Sixtly, seeing diuersity of toongs, and power of miracles, and gifts of healing are distinguished alike; what reason is there to make gouernances a distinct person, seeing the other betoken neither distinct person, nor are distinguished in persons? If they were not peruerse, the aduersaries would neuer striue against the generall interpretation of fathers, and so many reasons.

That our Sauour *Christ* appointed no Church aldermen gouernours of the Church, it may further appeare in this, that the Apostles obseruing diligently his precepts and commandements, did no where appoint such elders. if they did appoint

appoint them, let the place of Scripture be produced, where they are mentioned. let the Church be named, where they were placed. They produce the 14. of the *Acts*, and the 1. of *Titus*: but the places doe witnesse against them that alledge them, that there are no other but ministers of the word, as shalbe shewed, when we answer their obiections.

Nay, the apostle *Paul* sheweth plainly, that there were none at *Philippi* (where the bishops and deacons onely are saluted as officers of the Church) nor that any such ought to be in the Church. for declaring the offices and qualities of bishops and deacons, in his epistle to *Timothie* and *Titus*, it is not probable that he would haue omitted Church aldermen, if any such had been; especially so particularly setting downe the office of deacons, which in the disciplinarian policy come behind Elders. that which some object that vnder the name of deacons, the elders dutie is described, is contrarie to the course of the lawes, that vse not to prescribe the dutie of one office, by the name of another: and contrarie to the order of distinct teaching, that doth neuer confound diuers kinds vnder one name: and repugnant to common vse of speech, that calleth elders no more by the name of deacons, than an oke by the name of an ash, or one kinde by the name of another. but with the disciplinarians it is no wonder if words be confounded, for in their whole course they seeke to confound the Church and Commonwealth.

But if that lay elders be (as they say) officers appointed by Christ, let them shew wherein this office consisteth, let them lay downe the particulars of their commission out of the word of God. for to haue the bare name of an officer, is nothing, vnlesse they shew the authoritie and function of the officer. They say it belongeth to the office of elders, to make and abrogate church lawes, to iudge in causes of controuersie, to suspend, excommunicate, and absolve, and to choose, correct, and depose officers. Let them therefore prooue it out of the word of God, and if they can bring no prooffe nor coniecture, that euer these great matters were committed to the discretion of their aldermen, let them confesse that as the commission, so the name of the Church aldermen is a matter newly forged.

The apostles, they gaue all that authoritie, for the most part, which the elders claime, to godly bishops and pastors, as appeereth by the instructions that the apostle gaue to *Timothie* and *Titus*. what presumption then is it, vnder colour of apostolicall orders, to take it from those to whom it is due, and to attribute it vnto them that haue no prooffe of their name nor title, much lesse of that infinite power which they challenge?

Nothing is more repugnant to Christs diuine wisdom, than that he should commit his church to the gouernment of men ignorant; for such they are, as experience teacheth. and if they should be otherwise, why do they not teach also, which is more excellent? In times past, the priests lips preserued knowledge; now the priests must receiue order of profane and vlettered aldermen.

Neither can any thing be more repugnant to the proceedings of Christ and his apostles, than that men vnlearned should gouerne the Church, seeing gouernment and wisdom proceedeth of knowledge and doctrine. and to make elders gouernors (which do learne of their pastors) is to make scholars gouernors of their masters, and masters subiect to the checke and controlment of their scholars. In a popular state the people are gouerned by magistrates: how much more in the Church of God ought the common sort to harken to their pastors?

N

Neither

5
Elder would not haue been omitted in *S. Pauls* description of the ministers of fice, if any such had been.

6
The commission of elders forged without Scripture.

7
The authoritie of ministers invaded by elders.

8
Absurd to commit the Church to men ignorant.

9

Tit. 3. 1.

Neither is it likely, that all should be commanded to be subiect to the prince and higher powers, if the prince and pastors were inioined to be subiect to the elders, which by the disciplinarians grant, ouer-rule all by pluralitie of voices.

10

Further, seeing all antiquitie is ignorant of this function of church aldermen, and that there is no mention of them in stories, counsels, nor fathers (as shall be prooued, when we come vnto it) what probabilitie is there, that Christ should haue appointed, or the apostles receiued any such office of these aldermen? Suppose that this should be a piece of *Antichrists* worke, to ouerthrow the presbyterie; yet did he not worke all at one instant, but by little and little; and therefore not likely, that Christs order should be generally neglected euery where at one instant, but first in one place, then in another. Wherefore let them shew any one place, where this order of elders was established, or else know, that it is not like to haue any descent or succession, or allowance, from Christ, or his apostles.

11

Epist. ad Rom. ad
Gal. Eph. &c.

Finally, let vs adde heereunto, that when any thing was prescribed to the Churches, order was giuen either to the whole Church, or to the pastors and ministers of the word. that appeereth by the whole tenour of the apostolicall writings: this in the examples of *Timothie*, *Titus*, and the angels of the seauen Churches. where any thing was prescribed to any of these newe Church Aldermen, there is no prooffe nor coniecture found. Againe, before the time of Christian magistrates, where any thing was amisse, either the pastors were reprehended and taxed, as in the epistles of *Iohn* to the Churches; or the whole Church, as in the fact of the incestuous *Corinthian*. where Church aldermen were taxed for neglecting their dutie, we finde not. nay, we finde not where they did any part of that dutie which is said to belong to their charge. In the Church of *Rome* there were some that caused diuision and dissension. In the Church of *Corinth* there were schismes, errors, and disorders in the Lords supper. In the Church of *Philippi*, carnall epicures. At *Thessalonica*, idle and busie bodies: yet do we not reade that any one of these offences was touched by the Eldership, or they for neglecting to reforme them. So that one of these two things must needs folow; either that the elders did nothing, and serued for nothing but idols, or else that there were none: which is more true, and the reasons which they bring to the contrarie weake and friuolous.

Apoc. 2. & 3.

Rom. 16.

1. Cor. 1. & 11.

Philip. 3.

2. Theff. 3.

1. Tim. 5. 17.

That place of which they make greatest account, and place, as it were in the foremost ranks of their authorities brought to proue their elders, bringeth forth a most weake conclusion. The elders that rule wel (saith the apostle) are woorthy double honor, especially those that labor in the word and doctrine. therefore (say they) there are one sort of elders that gouern onely, another that gouerne & labor in the word. Their reason is grounded vpon the word *μελιστα*, that is, especially, for that it maketh a difference (as they weene) betweene elders gouerning & teaching, but of this their supposall, they allege no reason: for the difference is not betweene elders teaching and gouerning, but betweene elders gouerning, and vehemently, & earnestly laboring. For the word *μελιστα* ioined with *κοπιωντις*, doth shew where the distinction and the emphasis is. Secondly, the word *κοπιωντις* it selfe, betokening a wearisome labor, doth shew that the distinction is betweene such as labor most earnestly, and such as looke not so thoroughly to teaching as others do. Thirdly, the reason brought in the 18. verse, doth shew that the Apostle speaketh heere of the ministers of the word onely; for that the words alledged out of the 25. of *Deuteronomy*, *Thou shalt not muzzle the mouth of the ox that treadeth*

readeth out the corne; 1. Cor. 9. 9. are applied to the ministers of the word, that are to have maintenance of the churches to which they preach. and the intention of the apostle is to speake for the honor and intertainment of ministers. Fourthly, the Scriptures know no elders of the church, but ministers of the worde. let them name them if they can. Lastly, both *Ierome* and *Chrysostome* make the emphasis in the word *κοινωντες*, and not so much as one father speaketh of elders, not teaching: no not *Ambrose*, who complaining that the counsell of elders was no more vsed in his time by bishops, doth not say that these elders were others then such as taught. neither is it likely that he would haue the bishops vse the counsell of others then wise and learned. If we expound the place of Church aldermen, such as are crept into some Churches of late; these inconueniences will follow, that these elders deserue double honor and wages, of which they are deprived. Secondly, that they ought to be, during their liues, gouernors: for so were the elders, spoken of in the Apostles writings; and these are not. Thirdly, there must be an order of elders heere instituted, which neither the Scriptures knew, nor the apostle thought necessary: for he giueth no instructions concerning this elder; and the Scriptures acknowledge no elders of the Church, but ministers of the word. Fourthly, the Apostle must take elder heere, otherwise then he taketh it in other places, whereof there is no manifest distinction, or cause of distinction. Fifthly, the reason verse 18. which is spoken of the ministers of the word, should not fitly agree with the proposition, if elders onely gouernors were vnderstood. Sixtly, we should digresse from the apostles interpretation, who exhorting the *Thessalonians* *ἐξουχίας κοινωνίας καὶ κομισαμένους*, that is, to knowe those that labor and gouerne in the Lords causes, doth shew that the difference is betweene *κοινωνίας καὶ μὴ κοινωνίας*, for that laborers and gouernors, are both to signify the ministers of the word, that is, *re, non subiecto* distinguished. Lastlie, we should digresse from all antiquitie, that knoweth no church elders, but ministers of the word; nor expound this place of others then ministers of the worde. no not *Ambrose* himselfe (as I said) who (as they thinke) speaketh for their elders. True it is, he speaketh of elders that were of counsell with the bishop, but there is no colourable coniecture that he meaneth meere lay men: for he doth not say, that the office is growen out of vse, but the action of consenting with them, by bishops was discontinued.

Where they expound the place.

The new elders commonly haue no wages nor intertainment.

But were it granted, about which they strue so earnestly, that in this place the apostle distinguished teachers from gouerning elders, which is not true, nor can be prooued: yet would they want much of their conclusion, that there are such officers in the church. for there are magistrates, gouernours of houses, and such like, of whom the words are more likely to be spoken, then of such elders as were neuer. neither maketh it any thing against this interpretation, that there were then no magistrates of the church. for to prooue a special point, the general word must be affirmed; and so the apostle might do without mentioning their aldermen, if he should affirme that all gouernors in Church and Common wealth are woorthy honour, especially such as labor in the word. and if they will not admit that the apostle speaketh of gouernors out of the Church; yet the heads of houses, and chiefe of families, may be vnderstood, which the apostle calleth gouernors, where he requireth in deacons, that they be *καλὰς κομισαμένοι τῶ ἰδίων οἴκων*, 1. Tim. 3. gouerning well their owne houses which interpretation might agree well with this place. for after that the apostle had declared the honor due to olde age; in

this place repeating the same, he amplifieth that honor in the ministers of the word. But I do not willingly digresse from al antiquitie, which by elders in 1. *Tim.* c. 5. vnderstand none but ministers of the word.

The scriptures
called none *pres-*
byteros ecclesie,
but ministers of
the word.

That which I said in a word in passing, that the Scriptures call none elders, but such as were either elders by yeeres, or magistrates of the *Jewes*, or ministers of the word (for that it containeth answer to most of their obiections) is heere more at large to be discoursed. this I say therefore, and purpose (God willing) to shew, that all Church elders, spoken of in the word of God, are ministers of the word of God, and that their obiections to the contrary prooue nothing. First, we allege against them the consent of all antiquitie, that interpreteth the worde *Presbyteros* priests. I name not any, for that no instance can be giuen, as shall be shewed, when we come to speake of the iudgement of fathers concerning elders. Secondly, the very words of Scripture do shew that all church elders are ministers of the word. their exceptions to the contrary are of no value.

Iohn. 21.

To prooue elders not teaching, *Daneau* allegeth two singular places: the first out of the first epistle of *S. Peter*, c. 5. the second out of the twentieth of the *Act.* but his allegation is not onely without testimony of antiquity, but also direct against the text. *Peter* nameth certaine elders: but that these were ministers of the worde, it appeareth: First, for that he exhorteth them to feede the flocke, which cannot be done without doctrine; and vseth the word *ποιμαίνειν*, which our Sauour vsed when he committed his flocke to *Peter* and the rest of the apostles. Secondly, for that the flocke hath relation to the word pastor, which being committed to the elders in this place, they must needs be pastors. Thirdly, for that the word *ἐπισκοπεῖν* is giuen to them, to declare them to be bishops. Fourthly, for that the apostle ioyneth himselfe heere in felowship with these elders: but the aduersaries themselues do not frame their consistory of apostles and elders, nor are elders to ioine in felowship with the apostles. Fifthly, for that the elders heere mentioned receiued wages, as may appeare, in that the apostle admonisheth them, not to respect filthy lucre: but the new aldermen in all churches where they reigne, liue vpon interest of their owne money or goods, and receiue no salary of the Churches. Lastly, all antiquity repugneth against this interpretation, yea, *Caluin* himselfe, that by elders there vnderstandeth pastors.

In 1. Pet. 5.

The elders *Act.*
20. were mini-
sters of the
word.

The text, *Act.* 20. is yet more pregnant, and direct against dumbe aldermen of the Church: for the apostle calleth them bishops, who ought not to resemble these dumbe idoles, but to exhort and teach. Secondly, he declareth that certain of them should speake peruerse things to draw disciples after them, which argueth them to be teachers. Thirdly, in plaine termes he giueth them the charge of the flock, which cannot be committed but to pastors, speaking properly. Fourthly, the apostle proposeth vnto them his owne example in teaching, which would not well fit lay elders. Fifthly, *S. Paul* in that place speaketh nothing of gouernment, which is the proper dutie (they say) of these aldermen: so that whosoever will say, the apostle addressed his speech vnto them, must confesse that he spoke from the purpose. Lastly, all interpreters, as they vnderstand the place of the ministers of the word, so they giue no signification of lay elders. most of their owne friends forsake them in the misconstruing of this place.

To helpe the matter, others bring more places out of the 15. and 21. of the *Act.* for a new supply: but who would imagine dumbe elders to be meant in either? In the 15. of the *Act.* the elders tried and discussed the matter of doctrine concern-

ning

ning the law of *Moses*, which fitteth not dumbe elders to do. and because some of them haue beene too saucie in that point; by an expresse article, they are in some Churches debarred from deciding matters of doctrine or faith. Secondly, if by elders, others besides ministers of the word were vnderstood, then were pastors quite excluded out of the Synode, and matters referred to the voices of the ignorant: for heere is no mention of other pastors then elders. Thirdlie, these elders were ioyned with the Church, as leaders and gouernours, but we know none at that time but apostles, prophets, euangelists, and pastors. Lastly, ancient writers repugne against those that expound elders to be their Church aldermen, and fauor the contrary interpretation. And *Caluin* driuen by force of truth, expoundeth elders teachers.

*Disc. de Fr. Tir. des
consist. art. 10.*

*In ver. 22.
Act. 20.*

We read, *Act. 21.* how (when *Paul* was to giue account of his trauels in the Gospell) all the elders came to *James* the apostle; which as it sheweth him to be bishop there, and the elders to be vnder his charge, as ancient fathers affirme, and practise of the first Church confirmeth: so it hath nothing that any way fauoreth of the proceeding of the Church aldermen. First, the people were assembled, and the matter referred to the multitude. the words of the text are πάντες δὲ πλῆθος συναλθεῖν, &c. in any case the multitude must come together. Contrariwise, in this new discipline, the eldership doth first heare and determine, and afterward make the multitude acquainted, if so they thinke meet. Secondly, the elders make a long discourse of the law, which were not a matter likely, in the mouthes of such Church aldermen, especially the apostles being present: and very absurd, if elders supposed to be mute as idols, should fall in so long discourse. Thirdly, the elders heere mentioned, were prolocutors; contrary to that course, which among the lay aldermen is vsuall. for they may not mooue matters, nor take vpon them to moderate. Lastly, all antiquitie, by elders in this place, vnderstandeth bishops and priests. the aduersaries are not agreed among themselues who is vnderstood. *Caluin* passeth from them to the enemy, and saith that doctors are meant by elders.

*French disc.
tit. des cons.*

From hence driuen, they require aide of the apostle *S. James*, who as he mentioneth elders, so he fauoreth nothing the conceit of the new elders. for these elders had power to worke miracles, which the Church aldermen haue not. Secondly, they ioyned publike praier with their ointment, which is a part of the ministers function. Thirdly, they visited the sicke, which is likewise a duty of the ministers, and not of the Church aldermen. Lastly, the ceremony of anointing being a certaine signe, could not be separated from the word, which is not committed to Church aldermen, but to pastors.

James 5. 14.

Others, to find out their aldermen, seeke in the 14. of the *Acts*, where *Paul* and *Barnabas* are said to ordeine elders in euery Church. but the maiestie of these aldermen is too great to be hidden in so narrow a roome: for it is litle enough for ministers of the word, and can receiue no more company. All ancient writers expound the place of ministers of the word: and if ministers were not appointed, then were Churches dressed and framed, without a guide and principall gouernor. To vnderstand the place of elders both teaching and vnteaching, both is contrary to the vse of speech, where that which is affirmed of another is particularly taken (as hath been prooued) and contrary to rules of teaching, to comprehend one office vnder another diuers office, and contrary to reason. for it is not credible, these townes being newly conuerted, that there were men suffici-

ent

Calvin Act.

ent enough to make such governing elders of, and new Christians are not (but vpon triall) to be admitted to gouernment. Lastly, their owne friends bewray and condemne their boldnes in making this place to serue for church aldermen, which all interpreters expound of ministers of the word.

Theocris.
Virg.

Thus, wheresoeuer they finde the name of elders, they imagine, that they are the elders they dreame of: *ὡς κύνες μανθίσκοντες ἄρτους*: so hungry dogs dreame of bread: they as men inamored, dreame of many goodly matters: *qui amant, vana sibi somnia fungunt*. nay, in diuers places, where they doe not so much as finde the name of elders, yet they note them diligently: as *Philip. 4. 8. 2. Tim. 3. 6. 1. Pet. 3. 3. 1. Cor. 14. 34.* as if these places did fauor them. If their boldnes in allegations, and forcing of Scripture, were not manifest, I would shew it in this: but seeing that is manifest already, what should I answer places brought for prooffe of elders, where not so much as the word, much lesse the office of elders, is mentioned?

In Tit. 1.

These obiections answered, do affoord vs this firme conclusion against church aldermen. seeing there are no Church elders mentioned in the New Testament, but ministers of the word, as appeareth in this, that they can neither name any that was such an elder, nor shew where such elders are mentioned; and for that also, their owne obiections prooue the same: therefore they haue no confirmation of Scripture, or authentick originall. This also is confirmed by the authority of *Ierome*, which they alledge against the superiority of bishops; and therefore can not refuse their owne witnes, speaking against themselves. he saith that the name of bishop & elder signifieth one thing by the text, and words of Scripture. out of which, who cannot conclude that there were no elders of the church, but were bishops? Howsoeuer his authority is brought against vs, it is firme against Church aldermen, that were no teachers nor bishops.

Thus it may appeere what account we are to make of their discipline, when their Church aldermen which are pillars of their state, are thus ruinated. but more cleerly shall the same appeere, when returning back to that we said in passing, that the ancient fathers after the Apostles time neuer knew any such order of dumbe aldermen as they seeke, we shall particularly haue made prooffe thereof, and answered whatsoeuer can be said to the contrarie, which commeth now to be accomplished.

Of the Consistoriall aldermen, and their vsurpation.

CHAP. 4. SECT. 3.

The Church aldermen are therein declared not to haue been in the Church following the Apostles times: First, for that no name or record is extant of any such gouernors. Secondly, for that there is no such praised or dispraised for good or bad gouernment in stories. Thirdly, for that the gouernment of the Church in persecution, was in bishops: after persecution, in the magistrate and bishops. Fourthly, for that ancient fathers speaking of the functions of the ministerie, leaue them out. Fifthly, for that all antiquitie interpreteth *Presbyteros Ecclesiae*, ministers of the word, or priests. Sixtly, for that such elders as were known to the fathers, had maintenance of their churches, and Seuenthy, were not temporarie, all which is contrarie to the nature of the new aldermen. The places which they force and wrest from the fathers, are redeemed out of their fingers, and answered. Lastly, T. Cartw. obiections are rebated, and drinen vpon him.

Those

THose that write histories either of the Church or common wealth, howsoeuer they record other things, yet their principall care and vse is to report the names, liues, and actions of the gouernors. the description of times, and other matters they refer, and report most commonly to the times of the gouernors. if then these elders were the gouernors of the ancient Church (as *T. Cartm.* and his fellowes boldly auouch against all record of storie) how chance their names are not recorded? why is not their succession noted?

1 Why do we finde no mention of any action done by them? why is the memorie of so famous elders troden vnder foot and abolished? why should the proceedings of the elders of late churches be more famous now than in time past? wherefore, either let vs haue some record of their names, liues, and doings shewed, or else let the disciplinarians acknowledge, that elders (though they haue their name of age) are but new borne infants, and haue no succession from the ancient fathers of the Church. that which some alledge, how little it weicth, shall be declared, when we come to the answer of their obiections out of the fathers.

2 Further, seeing neither the good gouernment, nor the disorders that fell out in ancient time in the Church are ascribed to elders, what man that knoweth either matter of state, or practise of storie, will take elders to be gouernors of the Church? if they were gouernors, as is pretended, where were they praised for good gouernment, or blamed for disorders? either the one or the other no question would haue been imputed vnto them, if they had been gouernors of the Church. for if matters succeed, the praise is ascribed to gouernors: if calamities fall vpon the state the burden is likewise laid vpon them.

3 Nay, in this we see plaine euidence of histories and fathers against the gouernment of elders; for that all that praise and authoritie, which the disciplinarians do attribute to their elders, they giue to godly princes and bishops. If the Church prospered or was afflicted, they assigne the cause thereof to godly or wicked princes. lawes and orders were made by bishops in Synods authorised by princes after they were Christians: there were matters of faith and maners determined: there heretikes were condemned and remooued out of the Church, and others substituted in their places. which is so cleere by the acts of councils, report of histories, and witnes of fathers, that I should but waste time in proving that, which no man can denie.

*Euseb. Eccl. hist.
lib. 10. c. 3.*

4 Seeing ancient fathers do diligently report the functions of the ministerie, which had place in the Church in their times: it is not to be presumed, but if the new Church aldermen had been then, diuers of them (at least some one of them) would haue mentioned this braue order of gouerning elders: but we see the same omitted and passed ouer in great silence. They speake of bishops, priests, deacons with great consent: no one of them giueth out any one word of onely gouerning elders. If *T. Cartm.* can shew, where beside ministers of the word and sacraments, any one father mentioneth the order of his aldermen or gouerning elders, let him shew it: otherwise his deere friends the elders stand in danger to haue sentence passed against them by all ancient councils, fathers, and stories.

5 The tenour of all ancient writings which speake of no priests nor Church elders, but only ministers of the word and sacraments, maketh against these new Church aldermen. for what man can auow that the fathers allowed these new aldermen, seeing in all their writings they take elders to be ministers of the word
and

and sacraments, and a degree vnder the bishops? *Ignatius* a most ancient writer oft times mentioneth elders: but who can gather out of his epistles that he vnderstandeth other elders than priests, seeing he maketh the successors of Christs apostles, and calleth them *συνδεδωκεν δακτύλων χρίστος*, that is, a colledge of Christs apostles, and nameth them *ιερείς η̄ αρχιερείς*, that is, priests and chiefe priests, and speaking vnto them saith, *οι πρεσβύτεροι ποιμνιάτε τὸ ἐν ὑμῖν ποιμνιον*, that is, elders, feede the flocke which is committed to your charge? *Dionysius* that ancient writer, distinguishing and declaring the diuers officers of the Church, maketh bishops highest, which he calleth *ἐπίσκοπος*, priests or pastoral elders next, which he calleth *ιερείς*, the third place he giueth to deacons, whom he calleth *λειτουργοι*. to priests or elders he giueth the managing of the word & sacraments, *πὸς* (saith he) *ἐξαχθεῖσιν τὰς λέξεις τὰς θείας ἀρεταίς, &c. πὸς φωτισθῶσι οἱ ἰσχυροί*; how shall they preach vnto the people the power of God? how shall they baptize, themselues not being enlightened? *οἱ ἱερείς ἐκφάντες εἰσὶ τῷ θεῷ*. the elders or priests, they are the preachers or messengers of God. where he nameth men of occupation elders, let them shew that make an occupation so boldly to affirme it. *Tertullian* diuiding the ministers of the Church into bishops, priests, deacons; doth shew that these did baptize at the appointment of the bishop. and although it was not the custome of *African* churches, that priests should preach or baptize in the presence of bishops; yet that custome is blamed by others, and *S. Austine* had that licence of *Valerius* the bishop to teach in his presence, when he was but priest. *Irenaeus* knew no other elders of the church but ministers of the word. *adhaerendum est his* (saith he) *qui Apostolorum doctrinam &c.* we are to adhere to those, which with their order of priesthood keepe sound doctrine, and liue without offence, that others may by their examples be informed and corrected. and again, *we ought to heare those elders or priests which haue succession from the Apostles, which with succession of their episcopall office, haue receiued the sure grace of truth according to the fathers pleasure.* *Presbyteris* (saith he) *obaudire oportet &c.* so that (by *Irenaeus* rule) seeing these Church aldermen haue no succession from the Apostles, we are not to heare them nor obey them. *Irenaeus* further doth charge *Cerinthus* and *Basilides* with presumption, for reiecting the doctrine kept in the Church by succession of priests, and accounting themselues wiser than the apostles and priests. so that he that would finde church aldermen in *Irenaeus*, must haue not that of *Epictetus*, but *T.C.* his lanterne, whereby he can see *non existentia*, and finde out men that neuer were. That elder that did not reach, the Canons decree to be excommunicat, and if he persist, to be deposed. *Can. Apost. 57.*

Cyprian calleth those elders which he speaketh of, *Sacerdotes* or priests, and *Collegium Sacerdotum*, a colledge of priests; and reprehendeth them, that they ministered the communion to those that had fallen, without his licence. and least we might thinke he had some conceit of these Church aldermen, he diuideth the ministers of the Church into *episcopos, sacerdotes, & diaconos*. that is, bishops, priests, and deacons, for *Presbyteros* putting the word *Sacerdotes*, that his elders serued at the altar, and taught the word, it is euident by his 8. epistle of the first booke, and first of his second: and very absurd it were if *Presbyteri* elders should not be ministers of the word, seeing he maketh readers ministers of the word, and deacons, and subdeacons too, which were vnder them.

The ancient Canons of the Church do all testifie, that elders were ministers of the word and sacraments. The *Nicen* councill giueth a prerogatiue to priests before

Ad Trallen.
Ad Smyrnen
& Philadelph.
Ad Antioch.

Epistola ad Demophilum.

De Baptis.

Ierom ad Nepot.

Iren. lib. 4. c. 44.
contr. Hares.

Ibidem. c. 43.

Lib. 5. c. 7.
conir. Hares.

Lib. 3. ep. 13. &
lib. 4. ep. 10.
Lib. 1. epist. 3.
Ibidem.

Epist. 4. lib. 1.

Lib. 2. epist. 5.
Epist. 22. lib. 3. &
epist. 15. 16.

Can. 14.

before deacons, in that they minister the communion. The Apostolicall canons *Can. 3.* decree that elder to be deposed, that offereth in stead of wine, milke, honie, or other licour. Those priests that leauing their bishop erect an altar apart, the same the canons pronounce woorthy for his ambition to be deposed: which maketh not only against Church aldermen, but also against those schismatikes that refuse the communion of godly bishops, and erect conuenticles and presbyteries, and another gouernment in other places. *Can. 32.*

That priests ministred the cōmunion, the council of *Eliberis* also doth witnes. *Can. 32.* of other Church aldermen, neither that council nor any other saith any thing.

Basil describing the office and ornaments of elders, sheweth plainly, that it is the office of all elders to teach. that *Arrius* after the broching of his heresie, gaue cause that elders in some places were forbidden to preach, is reported as a matter rare, and is reprehended of *Ierom*. *Moral. reg. 70.*

Epiphanius (shewing that priests or elders begat children to the church as bishops begat fathers) declareth, that none were accounted elders, but such as by preaching or teaching might beget sonnes to God, and were in respect of their teaching fathers. what need I alledge more authorities, seeing *Ierom* sheweth *in Tit. 1.* that bishops and elders were by the institution of Christ both one? which could not be, if there were an order of dumbe idols called elders. *Lib. 3.*

Iustin Martyr acknowledgeth none for presidents but those that deliuered the word and sacraments. and that the fathers had no such elders as these new vpstarts, these reasons may further declare. *Apol. 2. ad Antonin.*

6 The elders whereof the fathers make mention, had wages, and maintenance, and liued of the altar. *Omnium aliorum primitiae Episcopo, & presbyteris domum mittuntur, non super altare.* The first fruits of all others are to be sent home to the bishops, and priests (say the ancient canons) and not to be laid vpon the altar. *Can. Apost. 5.* *Cyprian* speaking of *Celerinus* and *Aurelius* saith, he had appointed vnto them the honor and wages of priesthood. and by the words of the same father it appeareth, that not onely priests, but all clerks had wages. The same is confirmed by the words of the Epistle of *Cornelius* bishop of Rome, to *Fabius*. to whom he signifieth, how the bishop, the priests, deacons and others, were maintained: but these Church aldermen receiuing honor without labour, content themselues, and of the Church receiue no wages, nor maintenance: and therefore far vnlike to the priests of the ancient Church. *Lib. 4. c. ep. 3.*

Further, the ancients and priests of the primitiue Church, were not chosen for a time, nor exercised their office for certaine yeeres, nor might they giue it ouer. *Tertullian* accused this lightnes in heretikes, that he that was a priest to day, to morrow (changing liuerie) became a lay man. Whereby he sheweth, that it was not the vse of Christians, and ioineth our disciplinarians with heretikes, which make no more a do, but casting their cloke ouer their apron, run into the consistorie, and from thence returne to the marchants stall, or to some other occupation. The *Nicene* councill decreeth, that those priests and deacons which forsake their church, shall not be receiued in any other church: and if they do not returne, that they shall be excommunicate. *Lib. 1. ep. 9.* *De prescript.* *Can. 16.*

These elders, as they are not desired to take on them the office, so they depart somtime at pleasure, alwaies at the end of the terme: and do not thinke the words of our Sauour, *He that setteth his hand to the plow, and looketh backe, is not woorthie of the kingdome of heauen*, any way to concerne them. these, they serue for terme

of yeeres, one, two, or three; and not for life: and therefore are not like the elders spoken of by the ancient fathers. if they do not yet belecue me, let them try, if in all ancient fathers, they can finde any temporarie elders.

Wherefore, considering these reasons and authorities out of counsels and fathers, he must be very dull sighted that will not see the truth: and very speculative that can see any elders: and very obstinate, that will still defend that which cannot be found, against so many testimonies against it.

The obiections which with long studie and labour they haue found out of all writers to ouerthrow this truth, and to prooue Church aldermen, are not many, yet most of them to no purpose. in the Epistles of *Ignatius*, they finde elders and eldership: but it is impudencie to make them vnteaching elders, whom *Ignatius* matcheth with the apostles, whose precepts he exhorteth them of *Trallais* to follow, and whom he calleth priests, and chiefe priests, and whom he exhorteth to feed the flocke of Christ, which were neither temporarie nor yet without stipend, as hath been prooued.

Next after him, commeth *Tertullian*, who in his Apologie mentioneth elders, which he calleth presidents. but it appeereth in the same place, that the same presidents did exhort and nourish the faith of the hearers with holy sayings. who these presidents were, he declareth more plainly; where he saith, that the church receiued the sacraments at the hands of their presidents. which word also *Iustin* vseth in effect, and both *Tertullian* by president, and *Iustin* by *episcopus*, meaneth the bishop. which word they both auoid, for that they write to the gentils, which did not vnderstand the word bishop, proper to Christians.

Diuers places are alledged by *Th. Cartm.* out of *Cyprian* to this purpose: one singular, where *Cyprian* hath *Sportulantes fratres*: which he (like a great and profound gramarian) supposed to be basket carriers, that caried the communion bread about in baskets and traies: then which what can be more euident prooue of his pitifull ignorance, both of the word *Sportula*, that doth signifie wages, and of the custome of those times, that did not carie about the communion bread in baskets, for the communicants were not then so many? good it had been for him, that he that had furnished him with this braue text, had been voided away in a basket: or if she were one of his sisters, in some fine pretie casket, that both by this and other places, his ignorance had not been made notorious. that *Cyprian* neuer knew other Elders then ministers of the word it may appeere; for that they are called *Sacerdotes* or Priests, were attendant on the alter, ministred the communion, as hath been shewed. that they were not like the new aldermen, these arguments declare. First, for that *Cyprian*s Elders had wages. Secondly, for that they were not temporary. Thirdly, for that the same were subiect to the bishop, which was none of the Eldership but aboue the Eldership. Lastly, for that presbytery and deacons made one body of the clerks.

Irenaeus is also drawn into this quarrell, yet saith he nothing but which the new aldermen wish vnfaide. for he maketh all those Elders which he mentioneth, Ministers of the word. he giueth vnto them succession of doctrine and accounteth the bishops of Rome among those Elders, which were not dumbe then as now they are. Where *Irenaeus* testifieth in the cause of these Elders, that not meddling with the word nor sacraments, did notwithstanding giue men to Satan, and were censors of maners; the place is not yet found.

Basil, although he doth not so much as name Elders, yet is brought forth by

Duncan

Ad Trallen.

Apolog. ad Antoinin. 2.

De corona milit.

*Cartm. rest.
2. reply. pag. 42.
Cyp. lib. 1. Ep. 9.*

In ps. 34.

Daneau, to giue some credite to the cause of Elders, bicause he speaketh of eyes. *Daneau* imagineth that he speaketh of the curious eies of his Elders, that are prieng maliciously oft times into corners, where they ought least to looke. but how little *Basil* fauoreth dumbe Elders, it appeereth by his commentaries vpon the third of *Isai.* where, by Elder, he vnderstandeth the minister of the word. and *Gregorie Nazianzen* doth by the example of *Basil* declare, that priesthood was a degree to the bishopricke, and an office of a teacher in the Church.

In verb. presby-
terum.
In monod.

When these say nothing, gladly would *Daneau* scrape a litle acquaintance with *Diomysius*. and albeit they speake of him otherwise dishonorable, yet would they be glad to haue any credite by his commendation. but it will not be: for he knoweth no Elders, but which were priests, and by him called *ispeis*, and placed after the bishop, called *isepxys*.

Albeit neuer so base, they refuse no witnes. therefore do they bring a sentence out of the canon lawe drawn out of *Ierome*. but let them not trust too much to his deposition, least he prooue the bane of the church aldermens cause. For that which they would pull downe (that is an Eldership of ministers in cathedrall Churches) that he alloweth: the new aldermen composed of artificers, laborers, marchants, gentlemen, (which they would haue) he neuer knew. he maketh three principall degrees of the ministerie; Bishops, Priestes, Deacons. whether he make dumbe Elders gouernors, his bookes testifie, and his example being an Elder, and his words that make not onely priests, but clerks to feede by the word. he saith in the person of a monke: *Illi, (id est, Clerici) pascunt, ego pascor.* that is to say, the clerks feede, we monks are fed. and finally, his reproofe of the custome of *Alexandria*, that for the fault of *Arrius*, suffered not Priests to teach, contrarie to the institution of the Apostles as he thought.

16. q. 1. c. Ecclesia.

Ad rustic. Gal.

Ad Heliod.

Ad Nepotianum.

When truth serueth not, *Th. Cart.* falleth to plaine forcing. For out of *Posidonius*, he would make vs beleue that an Elder by the custome of the *Affrican* churches, might not preach. where he saith not so, but that in the presence of a bishop, a priest might not teach. and where *Socrates* telleth vs, that there was a custome at *Alexandria*, that Priests should not preach (which began as I said vpon occasion of *Arrius* heresie) he saith that it was decreed that Priests should not preach: which is vntrue. And lastly, where *Ierome* saith, that the Priest vpon the Bishops commandement did baptize, he maketh *Ierome* to say that which he neuer thought, that Priests might not by their office preach: which was onely forbidden when the Bishop was present. in which order, *Tertullian* and *Posidonius* agree with *Ierome*. But if the Priests might administer the Sacraments, either in the Bishops presence, or otherwise, then were they no lay aldermen, and per consequens, *Th. Cartw.* hurt himselfe with his owne weapon.

Lib. 5. c. 21.

Ad Luciferianum.

To cary away the matter, at length commerth forth *Ambrose*, and yet (a great matter to consider) he saith not a word for lay Elders. he saith that the Church had seniors or Elders: but he denieth them not to be ministers of the word. nay, he plainly testifieth that the Elders spoken of by the Apostle, *1. Tim. 5. 17. & 19.* were ministers, for that he calleth them *Vicarios Christi*, and *Antistites dei*, that is to say, Christs lieutenants, & praelates of God. which *Cart.* not only boldly, but ignorantly would apply to his aldermen. But seeing all that vnderstand Latine, interpret *Antistites*, Priests that deale in the Priesthood, seruice of God and Sacraments, he cannot change the vse of words, nor make vs a new Grammar, nor make profane men to be priests. besides, that order and ministry which

Ambrose speaketh of, was not ceased; but the course of vsing their counsell, of which he complaineth.

*De offic. lib. 2.
cap. 24.*

Ambrose obserueth the common distinction of the Ministers of the Church into Bishops, Priests, Deacons: and giueth teaching both to Priests, Deacons, and readers, which ouerthroweth mute Elders. neither is it to be presumed, that *Ambrose* should lament the decay of an order of Church-aldermen out of the Church, seeing neither he himselfe, nor any talketh of any such matter: nor is it likely that he would haue learned bishops to be directed by vnlettered aldermen. but he complaineth that Bishops rashly did things of their owne head, and tooke not the aduise of their most experimented learned clergy, as in times past was vsed. Lastly, this counsell of seniors, it was assistant to Bishops, who were for the most part in great cities onely; but these men would haue aldermen not counsellors, but rulers in euery village or congregation, and therefore let them no more tell vs of *Ambrose*, who in his booke of offices, and all his commentaries, doth vtterly condemne mute aldermen.

Many places are alledged out of *Eusebius*, *Socrates*, and *Sozomen*. which as they shew that Elders were Ministers of the word and sacraments: so if *T.C.* prooue by any one place, but one lay Elder, such as he would haue, *Phillida solus habeo*. Let him take the calfe with the white face alone for his labor. let him read ouer *Socrates lib. 7. cap. 36.* *Ruffin. lib. c. 1.* *Theodores. eccl. hist. lib. 1. c. 2.* and *Sozomen. lib. 1. c. 14.* and *Socr. lib. 7. cap. 2.* & *lib. 7. ca. 21.* & c. 26. What should I say, read these special places? nay let them read the whole Ecclesiastical histories, they shall find continuall testimonies against such Church aldermen, and no one testimony for them.

Thus you see how that the authorities alledged both out of Scriptures, and fathers faile them, and leaue the new aldermen without defence. let vs now therefore proceede and consider how they are fenced with reasons, and arguments. it is necessary, that there be some to looke vnto the manners of men, and to haue an eye that offences and scandales be not suffered in the Church: therefore saith *Beza*, there must be an order of Elders in the Church. which is as much as if he should haue argued thus: *Menalcas* had a bowe and arrowes, therefore he had a bowe of vgh, and arrowes of birch. the reason is all one. for as bowes and arrowes are framed of diuers kinds of rimber beside vgh and birch, so there be diuers kinds of officers that haue these matters in charge, and would take order, although these Elders had neuer been dreamed of. There are Christian magistrates, godly Bishops and pastors, that are appointed to this watch; what these aldermen are, we know not, nor whither they will.

To strengthen the feeble knees of this discrassed reason, *Th. Cartw.* concludeth formally in this sort. that office without which the principall offices of charity cannot be exercised, is necessary, and hath alwaies been. but such are lay Elders. *Ergo, &c.* So *Th. Cartw.* would haue this office to be not onely before pastors, but before Apostles, and that it hath originall with the law of nature, which is ridiculous, and contrary to their practise. for if it come not in with Christ, it is no office of the Church. The assumption is false and not to be prooued. God forbid, that the offices of charity could not be exercised without this office, or that others could not better exercise the offices of charitie, or that there were no other fruites of charity, but admonition, and reprehension, and excommunication; wherein (as matters are vsed) there is seldome any charity. The workes of charitie are to feede the hungry, releue the oppressed, fatherles and widow,

to cloth the naked, with which these lay Elders doe not meddle. Finally, it is an euill signe that this office will bring foorth any fruits of charitie, the authors whereof haue troubled both Church and common wealth, and dissolued the bands of charitie.

Further saith *Cartw.* that two eies see more than one. I grant, so three eies more than two: yet where God hath placed two eies, it is a deformitie to haue three. Now then, vnles he can shew where this office is ordeined by God, this similitude of two eies is not woorth two chips, seeing with one eie, the weaknes of the aldermens cause may easily be discovered, which neither in the example of the Iewish Consistories, nor in the institution of Christ or his Apostles, or the allowance of ancient times, or any probabilitie of reason hath any ground, or support.

Of which this corollarie or conclusion ariseth: that whatsoeuer authoritie or iurisdiction the same aldermen do claime or practise, the same is vsed and claimed without title, as shall appeere by the particulars of their commission. which as *Th. Cartw.* lord great Master of discipline hath set them downe, are these.

First, the elders shall haue authoritie to make all orders and decrees, and abrogate the same.

Secondly, they shall haue power to choose officers in the Church, and to depose them.

Thirdly, they shall be iudges in all causes of faith, doctrine, and maners, so far foorth as apperteineth to conscience.

Lastly, (that they want no means to bring vnder the rebellious) they shal haue authoritie to admonish, suspend, excommunicate, and absolue. and bicause somewhat is yet wanting vnto them; as for example, authoritie to prescribe, and command, and to dispense against lawe, which is a matter to them odious: therefore doth *Th. Cartw.* and the authors of the admonition hide that vnder a generall clause, of gouerning all matters pertaining to the Church. Wherein we may note in generall: first, that they haue left no office, nor authoritie to the magistrate in ecclesiastical affaires: for they do not so much as name him, or thinke vpon him, when they giue foorth their commissions for Church gouernment. Secondly, that they giue vnto the elders such a large commission, that if the same be obserued, they may rule all in souereigntie without controlment.

This commission therefore, and euery clause therof I shall (God willing) shew, that it is forged: that you may see, that not onely the name, but also the whole office of elders is newly coined by platformers, without allowance or stampe of Gods word. I knowe that their meaning is not, that the elders should do these things by themselues simply, and seuerally, but in Consistorie, all being together. which I admonish before hand, bicause I would not wrangle about words. but it shal be shewed, that neither singly, nor iointly they haue authoritie in these matters.

Of the Consistoriall aldermen, and their vsurpation.

CHAP. 4. SECT. 4.

Wherein the power of Church aldermen in making lawes, is proued to be vsurped. First, for that the Iewish inferior Sanedrin neither resemble them, nor had any such power. Secondly, for that the same authoritie, both in the Iewish and first Christian Church belonged to princes, and to bishops vnder princes, saue in time of persecution. Lastly, for that this authoritie of aldermen in making lawes, is contrarie to the practise of other churches, and preiudiciall to the prince, and commons.

This

THis granted, that Church aldermen haue no approbation of law nor antiquitie, it is needlesse to dispute of their authoritie, and commission. For how can things that neuer were, haue confirmation of their authoritie? As there is no colour scene of things hidden in the earth; nor qualitie of things that neuer were: so what commission can be deuised for them that neuer were? But least some might thinke them an office necessarie now: I will briefly shew, that the authoritie which they claime in making lawes, is not only without the word of God, but that it is repugnant to the practise of the Church vnder the law, to the apostolike Churches, and their owne rules and practise: and that it is preiudiciall to the prince, dangerous and combersome to the subiects.

That they haue no warrant of the word of God for this point, their owne silence argueth: for they would not conceale it from vs, if they were able to say any thing. But they do not so much as go about to proue it, neither if they should endeuor, could they. For admit that there were elders, and had the name of gouernors, yet doth it not belong to all gouernors to make orders, but to those that haue authoritie. That the elders were present, when the synod at *Ierusalem* made decrees, concerning blood, fornication, and things sacrificed to idols, it maketh nothing for these lay elders, and too too great presumption it were, if euery odde conuenticle should take vpon them that which the apostles of Christ, and the whole Church did: which are no precedent for the consistorie to follow.

In the policie of the *Iewes*, whether we respect the gouernment of the Church, or common wealth; the elders had no authoritie to make or abrogate lawes. whatsoeuer was to be innouated, either in the Church or common wealth, the same was done by the kings, and souereigne princes. to them God addrest his holy Prophets. *Moses* that was the first lawgiuer, was the chiefe gouernor of that state. king *Dauid* and *Salomon* that setled all things about the temple and seruice of God, had souereigne iurisdiction. where the Sanedrin had that power, vnlesse it were, when they did all things by authority of the prince, & were the souereign gouernors of the state, we read not. In the erection of that colledge, authoritie was giuen vnto it, to iudge according to law, not to make lawes, which proceed from a diuers power.

During the apostles time, the chiefe commandement was in the apostles. *S. Paul* prescribed orders how *Timothie* should conuerse and demeane himselfe in the Church of God. What he thought conuenient, he prescribed vnto the *Corinthians* and to the churches of *Crete*. The apostles set downe canons in their counsels. and after them, the authoritie was by succession deriued to their successors, which they practised in the time of the afflictions of the Church. When the Emperors became Christians, they continued that authoritie which God gaue vnto them, with their scepters, and which the godly kings of *Israel* practised. Where any lay aldermen concurred with the apostles, or with princes in making lawes, there is not any coniecture. where priests or elders had deciding voices, no authoritie can be shewed, vnlesse they were bishops: much lesse Church aldermen, which wanted much of that authoritie that was giuen to them. wherefore to make lay aldermen law makers, is contrarie both to the practise of the *Iewish* and Christian Church.

Nay further it is repugnant to their owne rules. they make Christ a king and law giuer, in respect of the outward policie of the Church, and say that his faithfulness

Act. 15.

Authority of Elders to make lawes, is contrary to the *Iewish* policie.
1. Chro. 24.

Deut. 17.

The same contrary to the practise of the ancient Church.

The same contrary to their owne rules.

fulnes consisted in making a perfect externall Church gouernment: here they giue that authority to their Church aldermen, and deny that he is so faithfull, but that many things be left to the disposing of the elders. neither will it helpe that they distinguish circumstances and substance: for neither do they so obserue this distinction, but that they both make lawes concerning their pastors, aldermen, deacons, which they make substance, and also leaue some circumstances vnchanged: nor if they did obserue it, would it helpe. for if Christ be a lawgiuer in respect of externall gouernment, then may no man presume to adde, take away, nor alter, nor set downe any other gouernment. *T. Cartw.* full soberly telleth vs, that his discipline is a parte of the Gospell, so that adding or altering their discipline, the aldermen (by his reckoning) adde vnto and alter the Gospell. Thirdly (they say) whatsoever is done in the Church without the word, is sinne: but these aldermen haue no authority out of the word to make lawes, *ergo*, &c. Lastly, they say that no man may take any authority vpon him in the Church, but he that is thereunto lawfully called, and hath warrant sufficient: but these Church aldermen make and disanull lawes without calling and warrant. *ergo*. which be things so repugnant, that I am earnestly to request *T. Cartw.* to reconcile them. they say he beginneth (like an old decaied saint) to worke miracles. sure in doing this, he shall worke a miracle in mine eies.

The practise of the Churches is likewise contrary. at *Genewa* the power of making and altering lawes is in the magistrate and people. in the *French* Churches there is an expresse article, that no consistory, no nor conference of ministers shall take vpon them to disanull lawes, or to make other lawes then they shall haue appointed them by a Synode prouinciall or nationall: that conuenticle that takes vpon them otherwise to doe, and separate themselues from the rest of the body, they excommunicate as schismatikes. which peremptorie dealing, if it had been vsed also in England, their formes and schismaticall platformes, had long ere this been buried in silence.

The princes prerogatiue and royall authority is translated from the soueraigne prince and giuen to the elders, if they haue authority to make lawes. for who can call that prince supreme, that must receiue orders and lawes in Church matters from other? or deny that the elders haue supreme power, if they haue power to make lawes? some there are that of modestie say, that the prince may set downe orders by the aduice of the elders: but it will not excuse the disciplinarians disloyalty. for that the prince may with the aduice of such as he shall chuse make lawes, they deny. that the elders are not tied to haue his consent either to meete in Synods, or to prescribe orders, they affirme. that the prince is an officer of the Church, they will not grant. of which it followeth that whatsoever the prince doth in the Church, it is without authority. Lastly, in making the prince subiect to their lawes and excommunications, they allow him no further time to be actuall prince, then it shall please the consistorie. for we may not come neere a person excommunicate and giuen vp to the deuill.

The subiects likewise haue their part in this indignitie. (I wil not call it tyrannie, vntill I haue made the rigor of their gouernment palpable.) for if the elders may prescribe what lawes they thinke fitting, and (as they teach) the magistrate is to punish & to compell those that disobey them; who can liue in safety of lands and goods, and rest in his countrey, vnlesse he submit his necke to the yoke of their pleasures? If there had been like practise in England against this faction, there

Ordon. de Gen.
The same contrary to the practise of other Churches.

The princes prerogatiue prejudiced.

Def. against Br. Stand.

For they denie his Synodes, and giue the same to the President of the Synode.
French disc.

The Church aldermens lawes preiudiciall to the commons.

there had not many schismatikes been now to be found amongst vs.

Wherefore, seeing this is a point of such sequele: they haue dealt very loosely to leaue it destitute of all prooffe, and must prooue the same substantially before they obtaine it. hitherto they haue presumed too much of mens ignorance, and negligence: as also in that power which they giue to elders, in electing and deposing of Church officers, which I will now shew not to belong vnto them.

Of the Consistoriall aldermen, and their vsurpation.

CHAP. 4. SECT. 5.

Wherein that power which they challenge in election and deposing of Church officers, is confuted by the practise of the state both of Iewish, and first Christian Church, and declared to be unreasonable, and preiudiciall to the state.

THat the ordination of ministers or pastors belongeth vnto bishops, antiquity sheweth. and therefore let the Church aldermen lay off their prophane hands, least all posterity condemne them of vsurpation and impudencie. that the designment of pastors to places, is a matter belonging partly to the prince, partly to those that giue the stipend, and both after the allowance of the parties sufficiencie by the bishop, cannot be disprooued nor misliked, and in part hath been shewed. Likewise that the prince hath interest in nomination of officers vnder her in externall Church gouernment: and that the Church aldermen haue no authoritie either in the choise, or deposing of pastor or other Church officers, these reasons may ascerteine vs.

Designation of the Church officers belonged to princes in the state of the Iewes.

These the disciplinarians suppose to be Church aldermen.

Peir. Gal. 1.4.c.5.

The same belonged to no Elders in the ancient Church.

We finde not in the state of the ancient *Iewish* church any such power belonging to the colledges of Iudges, priests were not chosen, but succeeded. Iudges and officers were chosen by the princes and chiefe gouernors. *Dauid* chose out of the *Leuites* those that he thought meete for seruice: and placed them iudges and gouernors beyond *Iordan*. *Iehosaphat* of the priests and *Leuites* and chiefe fathers placed such as he thought fittest in *Ierusalem*, and all the cities of *Iudah*. If any alteration was to be made in the priests office, the prince was auror of it, as is euident, in that *Salomon* displaced *Abiathar* and substituted *Zadok*, and that *Dauid* appointed the courses of Priests, *Leuites* and singers. The Sanedrin at *Ierusalem* did nominate the inferiour Sanedrioth: but then did the same gouerne in souereigntie. they that giue this power to certaine elders, speake as men palpably ignorant in that state.

In the gathering of the first Christian Churches we do not finde any such aldermen, much lesse any such authoritie due vnto them. neither is it profitable that Christ Iesus the wisdom of his father, would commit his Church to be gouerned by those, which men vnlearned should chuse, after extraordinarie giftes should cease. when the Emperors began to fauor religion, lesse probable it is, that the election and deposing of officers should be in three or fower of the vulgar sort in euery particular congregation of the world.

Fourthly, in the apostles time we haue shewed that they had chiefe authority to appoint pastors by the examples of *S. Paul* and *Barnabas*, *Timothie* and *Titus*.

If others had any interest in other offices (as that of deacons *Act. 6.*) or some speciall seruice (as that of *Peter* and *Iohn Act. 8.*) yet what is that to Church aldermen being no ministers of the word, nor hauing any gouernment ouer the people? In the ancient Church, bishops were not deposed but by Synodes or by the

the prince, as is euident by *Constantines* letters to the Councell of Tyre. Priests *Ecclesiast.* and other officers were chosen and deposed by bishops, as hath beene shewed *Theod. lib. 1. c. 29.* heretofore. How absurd then is it to giue that to certaine Elders (whereof there is neither office nor authoritie found in antiquitie) which both Scriptures and ancient fathers giue to princes and godly bishops? especially seeing the same is preiudiciall to the princes prerogatiue, dissolueth the right of diuers of the subjects, & repugneth to reason (for what more vnreasonable then that they should iudge that haue no skill) and contrarieth so many lawes of the land. He that desireth to see more of this point, let him turne backe to the treatise of the election and ordination of pastors.

Of the Consistoriall aldermen, and their vsurpation.

CHAP. 4. SECT. 6.

Therein the presumption of Church aldermen is taxed, which contrarie to the practise of the Church of the Iewes, and first Christians and other Churches, yea contrarie to reason, challenge authoritie to iudge in matters of faith and doctrine.

IF the qualities of these aldermen in other Churches were knowen, a man would easily thinke them to be simple iudges of maners, being themselues in their affections and maners most disordered. but be they such as they should be, yet multitude of popular iudges is troublesome and dangerous, and therefore iudges are chosen of most wise and learned men, and such as haue knowledge in law: and are placed not in euery village, but in conuenient diuisions, and distances. where such aldermen as these were iudges of maners, there is no example in the *Iewish* policie, no precedent of apostolicall practise, no testimonie of ancient churches, and therefore inconuenient it is to make them iudges. and preiudiciall it must needs prooue to the princes prerogatiue that hath the chiefe gouernment of externall maners, besides the confusion of this gouernment, and the ouerthrow thereby of most of the lawes of this land.

But to make them iudges of faith, doctrine and religion, it is both absurd and ridiculous. for who would not laugh or rather lament to see marchants, artificers, and husbandmen sitting to iudge of high matters of the trinitie? *Traictens fabrike fabri.*

If religion were to be bought or solde, or if a church were to be built, the marchants could tell what it were woorth, and artificers could shew how to worke.

Far was this absurditie from the ancient Church where priests iudged of *Leuit. 10.* things cleane and vncleane, and were interpreters of the difficulties of the law; *Deut. 17. & Leuit. 10.* far from the apostolicall grauitie of Christs disciples, when the ministers of the word decided such controuerfies as did arise; far from the proceeding of the ancient catholike church, where matters of faith were handled by Synods of bishops; and far from reason: for what more vnreasonable, than that blinde men should appoint the way, and ignorant men teach matters doubtfull? They themselves begin now to condemne it. *Art. of Fr. disc. tit. du conf. art. 10.*

The same likewise is preiudiciall to hir Maiesties prerogatiue, whose authority to appoint high commissioners, and iudges of disorders, that as occasions rise, may compose matters, is deriued to ignorant aldermen, that take vpon them, without authoritie, not only to iudge matters of faith, but (vnder colour of these two points, Doctrine and Maners) presume to call all matters before them, and

to controll prince, and Iudge, and whomsoever they allow not.

The same is likewise prejudiciall to the libertie of the subiects: which can neuer stand with the infinite number, and absolute authoritie of such iudges. But these things shal be declared more at large in their proper places. Now let vs examine the aldermens authoritie, which they challenge in the censures of the Church.

Of the Consistoriall aldermen, and their vsurpation.

CHAP. 4. SECT. 7.

Wherein the boldnes of the Church aldermen, that take upon them to execute the censures of the Church, is reprooued, and the same declared to be enterprised by them, contrarie to our Sauour Christs direction, contrarie to apostolike examples, contrarie to practise of the Church both vnder the Law and the Gospel, and with no reason, authoritie, nor example, to be iustified. The objections and excuses made for them, are answered.

AS about new statutes and lawes, so about new officers and opinions, many new questions arise. to seeke no further, the same may be verified in the case of the aldermen, and the present question concerning the censures of the Church, wherein they claime a singular prerogative and interest. it is a question, whether admonition and reprehension are fitly placed among the Church censures, especially seeing the same are practised sometime by priuate men, sometime by the minister, and sometime by those that are not of the Church. the disciplinarians make no doubt, whatsoeuer antiquitie speaketh to the contrarie. Secondly, it is doubted by whom the censures are to be executed; whether by the minister alone, or by the whole Church, or by certaine aldermen. And great doubts may be moued concerning the effects of excommunication, which the disciplinarians affirme boldly to be the sentence of Christ, by his lieutenants the aldermen, to whom they imagin that he hath giuen power to deliuer men vp to Satan. but (whensoever we shall haue occasion or leisure, to resolue the rest) in the meane while, we shall (God willing) shew that the aldermen haue no right to deale in excommunication. a matter contrarie to Scriptures, apostolike practise, and formall gouernment.

Our Sauour Christ, as he gaue his word to his apostles, so he gaue vnto them the power of the keies, and authoritie to binde and loose; as in the 16. and 18. of *Matth.* is declared. If he should haue giuen the same power to others, which are not to deale in the ministerie of the word, he should haue separated the efficacie from the word, and as it were depriued the same of force: which the wisdom of Christ will not suffer vs to conceiue. Seeing then the aldermen deale not with the word, what do they meddle with the keies, that depend vpon the word? Secondly, seeing Christ gaue the same to his apostles, what reason haue they to vsurpe the keies, that claime no succession from the apostles? Thirdly, seeing godly bishops are the successors of the apostles, both in preaching, and vse of the keies, why do they without title inuade others possession? *Claues regni caelorum in beato Petro apostolo (saith Ambrose) cuncti suscepimus sacerdotes.* In the blessed apostle *S. Peter*, we that are ministers of the word, haue receiued the keies. Fourthly, why, seeing they pretend to follow the apostolicall church so neere, do they digresse in this materiall point so far? The apostle himselfe determined to deliuer vp the incestuous *Corinthian* to Sathan. he saith *xixij. I haue, nor We haue determined.*

De dignis sacerdotibus.

1. Cor. 5.

terminated. he likewise gaue vp *Hymeneus* and *Alexander* to *Sathan*, and gaue authority to *Timothie* and *Titus* in iudiciall causes. That which *Peter* did in the fact of *Ananias* and *Saphyra* (which *Beza* holdeth to be excommunication) he did alone without other. The holy Ghost reprehendeth the bishop of the church of *Pergama* for suffering the *Balaamites* and *Nicolaitans*, and no aldermen. If the power had been in these, then might the bishop haue had a lawfull excuse that it lay not in him to roote them out.

In the times following, the bishops tracing the apostles, retained and practised this authority. *Cyprian* therefore calleth excommunication, *Sacerdotalem censuram*, the censure of priests. and in the same place *Sententiam episcoporum*, the sentence of bishops. to bishops he giueth also the release of excommunication. *Per episcopos* (saith he) *pax danda*. That bishops onely haue power to excommunicate, *Origen* is also witnes, *Qui habent* (saith he) *quod Petrus habuit, illi Petro succedunt, & clauis regni caelorum a seruatore acceperunt*. They that haue that which *Peter* had, they are *Peter's* successors, and haue receiued the keies of the kingdome of heauen from our Sauour. he speaketh this of bishops. *Ierome* testifieth for the excommunication of bishops likewise, where he sheweth how the *Origenists* were excommunicated by *Theophilus*. *Augustine* giueth the censures to pastors hands. c. 16. de cor. don. Those that exercise the censures, of whom *Tertullian* maketh mention, were bishops. for, as is euident in that place, they ioyned the worde and censures together. *Chrysostome* hauing long spoken against certaine faults vsuall in his Church, doth in the end threaten the censures, if they would not reforme them, and that he would keepe them from the Sacraments. Neither was this custome of late inuention.

In the time of the Law, the iudgement of things cleane and vncleane, holie and profane, appertained to the priests alone. and most absurd it were, if elders, that could not approch to the altar, should exclude from the altar. That which some conceiue, that this cognition of cleane and vncleane, was done by a college of elders, with great solemnitie, is ridiculous: the text speaketh contrary. for any one priest was iudge sufficient; and oft times the iudgement was tried without the campe. So that if the iudgement of things cleane and vncleane, was a figure or rule of excommunication; the same being done by priests, vtterly excludeth the aldermen. wherfore, vnlesse *Th. Cart.* can bring some good strong reason, his aldermen stand charged, and almost conuicted of manifest intrusion.

Beza's objections are all too weake to support the weight of this cause, and as decayed as the aldermen themselues. The apostle (saith he) 1. Cor. 5. blameth and chideth the *Corinthians* that they had not deliuered vp the incestuous person to *Satan*. First it is false, and contrary to the text. for he vseth the power of deliue-
ring to *Satan* himselfe, and reprehendeth them, that they sought not meanes to haue the incestuous person remooued, but priuately gaue him encouragement. Secondly, if all the *Corinthians* had any power, what is that to the presbyterie, which was not now erected? for then the apostle would neuer haue said, Is there not a wise man among you? Further, the apostle willeth them to refraine the company of false brethren, and telleth them that they had power to iudge of those within. And 2. Thes. 2. he willeth the *Thessalonians* to signifie or marke such as were disordered: whence *Beza* also would insinuate some authority giuen to his aldermen, but there is not the least step of them. Secondly, these words belong to all, for all the Church are to refraine leud company, and to discern them and

marke them : therefore can not these words be appropriated to some. Thirdlie, these words import no excommunication, and therefore are to no purpose. and better it were to haue said nothing, then to bring that which hurteth, or at least helpeth nothing. That the word Church, *Matth. 18.* concerneth these elders nothing, otherwise hath been declared. Lastly, nothing can be more vnreasonable, then to giue the power of the ministry of the word into the hands of those that are not ministers; & make them iudges, whose lips preferue no knowledget and to giue them power to shut all out of the Church, that call none into the Church.

Of all this we conclude, that seeing the office of elders is a new inuention, and vsurpeth iurisdiction without commission; that the same ought not to be placed, nay nor tolerated in any Church, much lesse in euery parish. But bicause *Th. Cartwr.* hath taken on him to shew the contrary, we will also examine his reasons concerning that point.

Of the Consistoriall aldermen, and their vsurpation.

CHAP. 4. SECT. 8.

Wherein the obiections of Th. Cart. that would haue elders placed in euery congregation, are answered, and the imperfections and absurdities of their deuises concerning their elders, noted.

BUt were it granted, that such aldermen as they haue, were officers of the Church : yet is it not necessary they should be in euery parish. Apostles, prophets, and euangelists were appointed in the Church : yet were not apostles, prophets, nor euangelists in euery parish. There were at *Corinth* certaine iudges appointed for composing of priuate controuersies: yet do we not reade that euery Church had the like, much lesse the diuisions or parishes of euery Church. In the old Church of the *Iewes*, the Priests and Leuites were not diuided by parishes, which notwithstanding were more necessary then officers of gouernment : and therefore let this deuise of a college of elders to be in euery parish, be placed in another fancie of theirs, in the Calendar of discipline.

First, there is no commandement, nor rule, that they should be in euery parish or congregation. Secondly, there is no example, nor practise either of the Apostles times, or first Churches, to prooue that it ought so to be. for albeit in the great Churches there were priests or ministers assistant to the bishop, yet euery Church had not a bishop, much lesse a company of priests and deacons. In the Church at *Ierusalem* there was a bishop and elders : but the villages had neither bishop nor elders; but the Church there was gathered by some minister coming out of the head citie. Thirdly, it is a matter burthensome, to maintain such a number of elders as they would haue. Lastly, so many wise gouernors can not be found in euery parish. such men are hardly found in a diocese: how difficult then would it be to finde them in euery parish?

The reasons that are alleged to the contrary, are deuoid of sence and reason. The apostles (saith *Th. Cartwr.*) appointed elders Church by Church; and *Titus* was commanded to appoint elders in euery citie: *ergo* (saith he) Church aldermen were appointed in euery parish. which is to trifle rather then to dispute. for the elders that the apostle speaketh of, were ministers of the word, and were there any other elders of the Church; yet the forme of speech will not admit that

They were diuided by companies.

Cor. epist. ad Fa. bium. Euseb. lib. 6. c. 49. Cyp.

Answer to Cartwrights reasons for the plurality of elderships.

that the word pronounced of another affirmatiuely, should be taken generally, both of ministers and others. and as well may a man conclude out of this speech, God sent to them prophets, that God sent all sorts of prophets at one time, and whereas *Moses* commanded iudges to be placed in euery city, that they had all sorts of iudges there appointed, as this, that all elders were appointed in euery Church. Lastly, there is great difference betwixt Church by Church, and Citie by Citie, and euery parish; for that many parishes were vnder one citie. But what a ridiculous thing is this, to say that elders were in euery citie, when it cannot be prooued that they were in any one citie, no not in the world?

But (saith he) gouernors are necessary for euery parish: so are princes and iudges; yet are not princes and iudges to be placed in euery parish. It is sufficient if euery parish be partaker of the effects of gouernment, although the gouernors be not personally present. Apostles were gouernors, yet were not in euery parish. But what doth this concerne lay elders, that neither were gouernors, nor euer were in mundo?

Further, he saith, that discipline administred by elders, is a part of the Gospel; which is a most blasphemous vntruth: and yet granted, prooueth not that elders ought to be in euery parish. for discipline might be administred by those that be out of the parish, as at *Genewa*, and in *Scotland*, where one consistory serueth for diuers parishes. but let him prooue his assertion, and it shall suffice.

That pastors of villages are not more able to looke to all disorders, then pastors of cities; and that therefore an eldership must be assistant vnto him in euery village, is like this, that officers in villages are not more able to execute their charge, then those of cities; therefore there ought to be a mayor, shiriffes, a councell, and a recorder in euery village as in the city of *London*. There are those that ouersee the pastors of villages, and therefore this new policy of *Cartm.* is but a peeuish conceit of vndigested zeale.

Neither is it to any purpose that all Churches are daughters and heires of one father and mother: for all heires haue not like and equall gifts and graces, nor portions. this reason resting vpon a similitude, is worth nothing: for that the similitude holdeth not. for of coheires, some may haue their inheritance present, some lying far away, some may be heires *ex quadrante*, some *ex triente*, some *ex se-misse*; and yet all coheires.

Further, although bishops were in euery Church, yet are they not in euery parish. The Church of *England*, as in time past, the Church of *Crete*, and *Macedonia*, had bishops; but not in euery parish. but suppose they were: yet had they not any one Church alderman in their churches or parishes. for these be gentlemen of a late stamp and beginning.

Finally, that which he affirmeth of the practise of the *Jewish* and *Christian* Church, that elders were in euery congregation, is a manifest vntruth, proceeding from the ignorance both of the *Jewish* state, that had no ecclesiasticall elders at all, nor ciuill elders that were iudges, but in cities and great townes; and of the *Christian* Church also, which neuer had any such elders as these dumbe censurs. and such presbyteries of ministers of the word as they had, they were in no other places beside chiefe and head cities, as at *Ierusalem*, *Rome*, *Ephesus*, *Philippi*, and such like.

2 Chron. 19.
Peter Galat. lib. 4.
Ioseph lib. 4. c. 7.

Therefore do we refuse this eldership: First, for that it is an office newly deuised. Secondly, for that the authoritie they haue, is without colour vsurped. Thirdly,

Reasons why
the elders are
to be refused.

Thirdly, for that not onely in particular parishes, but in the whole realme, it would breed great trouble and confusion. They themselues can not yet tell by speculation, how things should be; much lesse do they know by practise, how to remedy the imperfections of their plats, when they shall come to execution.

Their conceits concerning elders, as yet are like a lump of flesh without form: there appeereth scarce any delineation of parts. They are not yet resolved, whether the prince hath any interest in the election of elders: they can shewe no reason why women and young men being Christians should not giue voice in elections: they haue not determined whether women being princes, may be elders or not. neither can they euer shew how day laborers, and artificers, neglecting their trades, to execute the office of elders, shall become wealthie men, or wise gouernors. It is a very hard question, whether a close papist being chosen elder, be a member of *Christ's* body or no. for they hold that elders are members of *Christ's* body, and yet deny it to papists. And doubtfull it is, whether a magistrate or great lord should relinquish his ciuill offices and lordships, for auoiding of confusion of offices, and auoiding loftie titles in the officers of the Church. Likewise, whether a noble man (as he is a iustice in more then one place) may be an elder of two Churches.

Likewise, how a ciuill shoemaker, or thatcher, may be a sufficient ecclesiasticall officer. these matters, they are not yet determined. how long an elder may be absent from his Church about his wordly affaires, and who shall giue leaue of absence, they haue not yet resolved.

Certeine matters there remaine which cannot be decided: as how an elder that neuer studied diuinitie, can iudge of controuersies concerning the Trinitie. Likewise, if three be against two, why the odde voice should make the determination of three to be the sentence of the Church, especially, if the greater part ouercommeth the better, which often falleth out. Likewise, where of foure elders two excommunicate the other two, how these two contrary sentences can with any probabilitie, be the sentence of the Church. Againe, if the elders excommunicate the pastor for teaching the truth (as for example, that there neuer were any elders in the Apostolike Church) how will this prooue *Christ* his sentence?

There are also diuers other questions, which will trouble the serenitie of their elders: as how elders can giue ouer their office at the yeere or two yeeres ende with safe consciences, seeing he that hath an office, is to attend on his office, and men that lay their hand on the plough, may not looke backe: and *Timothy* is willed to abide in his calling. Likewise, how one elder may admonish another, seeing equals haue no iurisdiction ouer equals. Likewise, what interest elders haue in Synodes to set downe lawes for other parishes, seeing they will allowe them no authority out of their precincts. Howe the Church of *Geneua* can be a perfect body, will be another question, seeing they want elders and deacons in all the parishes of their territorie saue one: and how those can be perfect Churches that want doctors, seeing our platformers call all Churches maimed and deformed that want elders or doctors.

Frutes. sermon.

Can they shew vs for what causes elders are to be deposed, and what not, and what redresse they shall haue, being deposed wrongfully? If they can neither set downe the truth concerning these matters, out of the word of God, nor haue resolved them in their discipline; these two things they must needs confesse. First, that

that their discipline cannot be drawn from the word of God: secondly, that the same is not yet come to perfection. Wherefore, let them shew better proofes, and resolve more doubts; or else, al that see it will refuse their discipline (concerning elders) as an absurd and imperfect deuise.

Of Deacons, and their office.

CHAP. 5. SECT. I.

Wherein is prooued that the Deacons office is an holy ministerie about the word and sacraments, and attendance of bishops: First, by the words of the apostle, that maketh it *βαδμων*, a degree, and indueth it with *παρρησια*, libertie of speech. Secondly, for that the same resembleth the Leuites office, which taught and ministred: which is confirmed by Ieroms opinion. Thirdly, by the examples of Stephen and Philip. Fourthly, for that the deacons had the gifts of the holy Ghost, which to distribute almes, were not so necessarie. Lastly, for that the fathers with one consent make the same an holy ministerie, conuersant about the things aforesaid, and neuer did profane it in meere collection of almes. Th. Cartw. his reasons to the contrarie are answered.

AS decayed marchants oft times make greatest shew of wealth: so the disciplinarians hauing confounded all orders, make greatest brags of order and discipline, and stick not to challenge all churches that are not conformable vnto them. It is apparant in the principall grounds of their discipline: but in the deacons office especially. for as they giue out, that they haue restored the deacons office to his natiue puritie; so they say we haue confounded and mingled the same, and turned it from the first institution. where in truth they haue not the office of deacons among them, and haue absurdly profaned the name of deacon, in giuing the same to certaine collectors, which they call proctors of the poore, so far different from ancient deacons, as vaine and worldly affaires from the holy ministerie. these they make annuall, and place them in euery congregation. some of our platformers, contrarie to the custome of the French churches, would haue them to deale in the gouernment of the church. The French articles of discipline make them equal to elders, and assistant to the consistory. against which conceits I am now to argue, beginning with the office of deacon, which we make a ministry of the church conuersant about the word and sacraments, and not onely in matters of collection for the poore.

The Apostle hath in plaine termes, that they that minister well (in the deaconship) procure themselues a good degree, and a great liberty in the faith of Christ Iesus. If a degree, then is it a step to priesthood. if liberty in speech, then are they to speake: for *παρρησια* is liberty in words (to speake properly) as *δεδωκεν* is boldnes in courage. and so Ambrose expoundeth degree, and the ancient fathers euer vsed the deaconship. Calvin I know interpreteth *βαδμων* Honor. But neither will the word permit it, nor will the words *παρρησιας εἰς μυστι* admit the office of deaconship to be meere collectors: and small honor it is seruilely to collect almes. *βαδμων* is a step, and signifieth an ascending. Honor may be without stepping hier, and therefore I must craue pardon of T. Cartw. to beleue antiquitie with reason rather then the Geneuians, that speake what they can for their prophane proctors, although without reason.

The deacons (saith Ieroms, to whom the rest of the fathers consent) answered the Leuites in the proportion of their ministry: but Leuites did teach the law, and

Ler. disc.
Th. Cartw. second reply.

Ordon. de Gene.

Tit. des anciens & deac. art. 5. & 6.

1. Tim. 3.

See all the fathers on that place.

Ad Euagr. ep. 85.

and were conuerfant in the seruice of the Church and helping of the priests: and none of them dealt in collections for the poore, and few about the treasury. What is then the reason that the Christian *Leuite*, the deacon, should be abridged of the most necessary part of his office? how can they that draw the forme of their Consistory from the *Iewish* government, refuse to yeeld to this office of teaching in the deacon? manifest it is that it came from the institution of God.

Act. 6.

Act. 8.

In Euseb.
Stephani.

But who can absolutely say the office of teaching may not be giue to deacons, that considereth the apologie of *S. Stephen*, his disputation against the *Libertines*, his great graces being full of the holy Ghost? the preaching of *Philip* to the eunuch and to them of *Samarita*? this the disciplinarians thinke to auoid by saying he was an euangelist: but how he became an euangelist, and when, they can say nothing. that he was a deacon we know: that he passed not the bonds of his vocation, it is not to be suspected: that he was not then an euangelist as a seuerall officer, the short time betwixt his preaching & office of deacon, is an euident signe. that he was afterward an euangelist also, doth take away the nice distinction of their offices. the argument of *Stephen* remaineth vnanswered. for they haue nothing to say, but that he preached not; as if those gifts he had, and that disputation and discourse he made, could be made of him that handled not the word. *Gregorie* of *Nizza* calleth him κήρυξ & πιστός a preacher of faith; and ioyneth his deaconship and preaching together. that other deacons did the like we may coniecture by these two, whose actions are examples what the rest did: as in the Apostles it is apparant likewise what the rest did, by the discourse of the liues of them, whose actions are set downe.

1. Tim. 3.

4 And to what purpose serued those giftes which they had of wisdom and the holy ghost, if they did nothing but collect and distribute almes, which the poorest Artisan in *Genewa* thinketh himselfe sufficiently able to performe? Why doth the apostle require that they should haue the mystery of faith in a pure conscience, if they did not teach it to others? for the gospel is not a mysterie to be concealed like the *Iewish Cabala*, but to be preached.

Ad Heron. Dia.
conuulatore.Ad Philadelph.
Ad Smyrnen.

5 The practise of all antiquitie, that made deacons a degree of the ministry, and employed them in the seruice of the Church, doth make for the practise of our Church against the prophanation of the deacons office. τύπος γίνε τῷ πρεσβυτέρῳ ἐν λόγῳ, καὶ ἀναστροφῇ. be thou an example (saith *Ignatius* to a certaine deacon) of the faithfull in word and conuersation. τῇ ἀναγνώσει προσερχε, ἵνα μὴ μόνον αὐτὸς εἰδῇ, ἀλλὰ καὶ ἄλλοις αὐτῷ ἐκκηλῇ ὡς διὰ ἀδελφότητος. i. vse diligence in reading that thou mayest not onely know things thy selfe, but teach the same vnto others as a valiant champion of God. and of *Philo* a deacon he saith, ὅς ἐν λόγῳ ὑπηρετεῖ μοι. which doth minister to me in the word. and in another place, εἰς λόγον διὰ δακνοὺς χρίσθαι ὄντες. being Christs deacons in the word of God.

Lib. 1. epist. 8.
Lib. 3. Epist. 22. &
Lib. 4. epist. 5.

Cyprian witnesseth that priests and deacons did instruct in the law of the Gospel. lib. 3. epist. 15. lib. 3. epist. 16. of deacons he affirmeth, that with daily exhortations they strengthened the weake. neither is it to be doubted of deacons, seeing subdeacons and readers did teach the word, which were inferiour degrees in the externall ministration.

The minister did minister the sacraments of baptisme vpon the bishops commandement. *Tertullian* de baptis.

Iustin Martyr sheweth that deacons holpe to baptize and minister the Communion. *Apol. 2. ad Antonin.*

Of the practise of the Church of *Alexandria*, *Athanasius* is a witness, who being a deacon and singularly learned, did greatly assist *Alexander* the bishop in disputation in the councell of *Nice*. *multam fiduciam acquirunt apud Dominum petendi, apud homines docendi*. Deacons (saith *Ierom*) got vnto themselves boldnes in praying to God, and teaching men. of *Valems* deacon of *Aelia Eusebius* reporteth, that he was most expert in the scriptures. *eccl. hist. l. 6. c. 8.* *Ἦν δὲ λέων ἡρακλεὺς ἐν τοῖς ἄλλοις ὁμολογίταις.*

In 1. Tim. 3.

I need not alledge the later writers which are cleere for the teaching of deacons. neither vnlesse they of *Genena* speake for their prophane proctors, will the aduersarie put their cause to their arbitrement.

T. Cartwr. strueth what he can to shadow the truth. but his reasons are so full of holes, that they keepe out no light, nor beare off any force. That deacons are excluded from teaching the word in the *1. Cor. 12.* is vntrue. for deacons are not there named. and were they vnderstood by helpers, yet are not those things so contrediuided, but that they concur in one person. for the apostle did teach, and the pastor doth gouerne, doth helpe, and in those times had diuersitie of toongs and other graces.

But where the apostle maketh a full diuision of ministers of the word (saith he) there deacons are not named: as if in a generall signification all that teach the word, are not comprised vnder pastors and teachers. but if the apostle make a full enumeration or perfect diuision of all offices necessarie for building of the Church, where will the Church aldermen shroud themselves that haue no shadow vnder any of these offices? and how could the apostles be pastors and teachers and Euangelists, as the fathers affirme?

That the apostle required not aptnes to teach in a deacon, doth not exclude him from teaching. for he requireth not aptnes to gouerne in the pastor. yet that it is incident to a deacon to teach, it appeereth that he requireth that they haue the mysterie of faith and a libertie of speech: and that the first deacons were full of the holy Ghost, and chosen to serue at communion which was ministred after the loue feasts ended.

He obiecteth further, that the apostles gaue ouer the office of deaconship, as not agreeing well with their ministerie of the word, which is not true. for then they would neuer at first haue taken the office vpon them, nor afterward haue medled with it as they did.

But they ioined others with themselves bicause of the multitude of loue feasts and seruing at them, and great trouble about the monie which came of the sale of possessions. which ceasing now is no hinderance for our deacons, that haue not that troublesome office that they had as is supposed. And if the new deacons can notwithstanding their deaconship attend an occupation most of the weeke, why is *Th. Cartwr.* so rigorous that he will not suffer deacons to do seruice to the church any one hower? let him therefore shew where they are excluded from handling the word or peace babbling against all antiquitie without reason or authoritie.

Of Deacons, and their office.

CHAP. 5. SECT. 2.

The temporarie Deacons of the platformers are declared to haue come into the Church, contrarie to the practise of the *Leuites* vnder the lawe, of the *Apostles* and the *ancient fathers* which knew none such: and that the same ought not to abandon their ministerie in

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the Church at a time prefixed, no more than the pastor may renounce his calling, if we follow either the apostles, or antiquitie.

AS men that affect noueltie and hate ancient customs, the disciplinarians haue left the ancient nature of deacons, and deuised new fancies of their owne. for beside that they thinke any marchant, artificer or husbandman sufficient for the deaconship: they further (because they will not annoy vs too long with things of euill fauor) make their deacons annual, wherein they dissent not onely from antiquitie, but from all reason.

1 The *Leuites* into whose ministracion the deacons haue succeeded, were not chosen for yeeres, nor departed as tenants do from their farmes at the end of a certaine terme: but they continued *Leuites* vntill death, vnlesse for their offences they were sequestred from the altar, or that after so. they were spared from the toilsome seruice about the sacrifices, and tabernacle.

2 This custome did continue in the time of the apostles. they chose no soldiers, that after a certaine time would abandon their leaders, but such as continued in their ministerie.

3 Nothing is more notorious both by course of histories, and acts of councils, than the continuance of deacons in their office. and a most grieuous punishment it was for the deacons to be deposed. if the charge had been such as is in the new discipline: deposition had been a fauour, rather than punishment, seeing the terme is short, the place so base.

Neither can any thing be more repugnant to the office of the ministry, then for Deacons leauing the seruice of God, to follow the cares of the world, which is, as if a soldior should forsake the wars, and a watchman abandon his watch, contrary to the apostles commandement, which chargeth him that hath an office, to attend on his office. *Tertullian* noted this lightnes in heretikes. verie vnseemly therefore is it for Christians.

5 Finally, if a Deacon be an officer of the Church as well as a pastor, as the disciplinarians tell vs, when they iumble about the parts and members of their discipline: then may the Deacon no more forsake his station, then the pastor, vnlesse it be when he is called to higher degree, in which case the churches profite is his warrant.

Of Deacons and their office.

CHAP. 5 SECT. 3.

That Deacons are not necessary for euery parish, is prooued first by the similitude betwixt them and the Leuites, acknowledged by the aduersarie. Secondly, by the Apostles practise. Thirdly, by the custome of the Churches succeeding the Apostles, and authority of fathers. And lastly by the example of Geneva. the places that make shewe of the contrarie, are answered.

IWill say nothing how in their new discipline contrarie to antiquity, they allow their Deacons no wages, vnlesse they can of themselues gripe somewhat of the poore mens almes: for going so soone out of their office they deserue no fauor: and did they, yet their terme would be ended before the sute were obtained. but this noueltie, contrary to antiquity likewise, that Deacons should be in euery parish, may not be ouerpassed.

1 For

*Act. 6.
1. Tim. 3.*

*Can. Ap.
Cyprian.
Tertull.*

De prescrip.

1 For it is repugnant to the ancient practise of the Leuites, who serued first in the tabernacle, then in the temple, and were employed chiefly about the sacrifices and seruice of God, which was in one place, who although they had cities throughout *Israel* and *Iuda*; yet by turnes they serued in one place. If of the Leuites some were appointed Iudges through the cities; yet was it not by reason of their Leuiticall office (for then should all haue been Iudges) but by the princes designement: neither was it in villages, but in cities. for there was the seate of Iustice. those that borowe a patterne of their presbyteries from the *Jewes* may not refuse this argument for good, if the *Leuites* were not placed in villages, that Deacons ought not likewise to be placed in euery parish. 1. Paral. 23.

In the Apostles times, Deacons were onely in chiefe cities, as those seuen that were appointed at *Ierusalem*: yet may it be doubted, whether they deserue to be called Deacons in that forme of speech, that the disciplinarians do vse. Of which doubt these are the reasons: that they are not called Deacons there, nor elsewhere; that their seruice was about tables at loue feasts, and the ministrations of the communion. It is saide in another place, *who was one of the seauen*, which sheweth there were but seauen. but bicause antiquitie calleth them Deacons: be it they were Deacons seruing tables; yet were they onely, at that time appointed at *Ierusalem* the mother Church, and serued the whole Church of *Ienrie*, yea, and of the Gentiles too that was gathered at that time. who then is so simple as to conceiue, that euery little portion of the Church had Deacons as the Church of *Ierusalem*? likewise at *Ephesus* and *Philippi*, it is manifest there were Deacons: for else the Apostle would not haue declared the duties of Deacons so particularlie to *Timoshie* then resident at *Ephesus*, nor would he haue saluted the Deacons at *Philippi*, but that they were not in euery inferior cuntry village appointed, the proceedings of the Church, which had not all offices at one time, declareth, and that the Apostles made a difference betwixt great Churches and villages. Act. 6.

That all churches had like officers & gouernment, is but a vaine surmise of doctoring platformers, confuted by the Actes of the Apostles, & stories of the church.

After the death of the Apostles, Deacons were appointed not in villages, but in chiefe cities, where bishops had a clergie: (so it is euident by *Ignatius*, who maketh mention of Deacons that serued him) and in other great Churches. at *Rome* in the time of *Cornelius*, there were seuen Deacons which had the ouersight of the Churches of the suburbs, and territorie there about. The Deacons of *Carthage* had charge in the whole Church of the territorie vnder *Cyprian* that was bishop. Those that imagine Deacons to be in euery village where a priest was, are abused, not knowing that bishops were commonly in great cities or townes, hauing large territories about them, and of all antiquitie were distinguished from priests, or inferior ministers of the word. Wherefore vnlesse they can shew that bishop and priest were all one in the time of the fathers, or that deacons were in other places, than where there were bishops: let them leaue off to thinke, that deacons were in euery village or parish in ancient times. Euseb. 6. Sect. 43. Gr.

If they will not ascend higher, but lie stil sucking of their deuises out of the naked commentaries of them of *Geneua*; yet they might vnderstand, that they haue no proctors of the hospitall, which they call deacons, in the cuntry parishes, but onely in the head citie. which being obserued in our cathedrall churches, what cause haue they to accuse our church, that excuse & honor the church of *Geneua*? especially seeing they haue as I say, no deacons at al, but certaine base almoners, Ordin. de Gen. Art. 157.

or proctors of the hospitall, entitled deacons, but in nothing resembling the deacons of the ancient Church. But I perceiue, by the whole course and bias of these mens platforms, wherein they strue against the orders and gouernment of our Church, that they had no regard, nor consideration to couer themselues, or their friends imperfections; and cared not how far they hazarded themselues, so that they may say somewhat to hurt others.

Now seeing they commend vnto vs discipline, which they brag before the multitude to be drawn out of the word of God; why do they not shew vs a commandement or rule, wherby deacons as they would haue them, are commanded to be in euery congregation? the place out of the twelfth of the *Romans* helpeth them not. for neither are deacons mentioned: nor if they were, is there any assignation of places to them. If it were granted, that the similitude betwixt the bodie of the Church and naturall bodie, did hold so far as to prooue the Church ought to haue all the parts (which notwithstanding passeth the terms of Scripture) yet may we not thinke, that the parts of the Church are compared to a naturall bodie, but the whole Church to a whole bodie. If so be in euery part of the Church generally, there ought to be all the parts; it were as much as if in the foote, a man should haue eies, & hart in the heele, & euery part of the body in that part.

The allegation of the *1. Cor. 12.* doth helpe them lesse. for neither are deacons mentioned, nor were they vnderstood. is it more necessarie that they should be in all villages, then Apostles, Euangelists, power of miracles, diuersitie of tooings? for all these come in by one title, and in one frame of sentence.

Lastly, seeing there is not the same reason of pastors and deacons, for that the Church is alwaies to be fed with doctrine, but hath not alwaies like necessitie of prouiding for the poore; seeing in some parishes there are no poore; it is absurd to thinke that deacons are as necessarie as pastors; especially, seeing one mans care may looke vnto the poore of a great circuit, which cannot be done so easily by one pastors preaching. but this assertion may seeme tolerable, in respect of that which followeth, concerning the gouernment of the Church by deacons, which now commeth in sequele to be refuted.

Of Deacons, and their office.

CHAP. 5. SECT. 4.

Wherein the opinion of those that make Deacons, either parts of the Consistorie or assistants, is refuted by the practise of the Church of the Iewes. 2. By the signification of their name, being called Deacons, or seruants, and no where gouernors. 3. By the testimonie of fathers, that make them to attend the bishop, and to serue about the word and sacraments. 4. For that they haue no commission of gouernment. 5. No gifts. Lastly, for that it is absurd to lay so weightie a burthen vpon deacons shoulders, which therfore now at length is laid vpon others. In the end of this section, the imperfections of their platforms in the office of deacons, are also touched.

Although the French Church (from which as tender infants our disciplinarians do suck their discipline) excludeth deacons out of their Consistorie: yet diuers of them that take vpon them the restoring of our Church (for diuers causes to them alone knowen) do make them necessarie parts of it. bicause the deacons in the new reformation do carie the bag; it may be that some of the authors of it would currie fauor with them. this I affirme

to be contrarie, both to ancient gouernment, and sound reason either of Scripture or policie.

The Church of the *Iewes* was gouerned by the souereigne magistrate, and the priests. the Leuites were vnder the charge and commandement of priests. and although some of them were by certeine princes, as *David*, and *Iehosaphat*, chosen iudges and gouernors; yet their gouernment was not in respect of the Church, but in respect of the ciuill estate. For they were appointed by princes: they had charge to execute the law of God and the king; they sate in the gates of cities where ciuill causes were determind, and not in the Temple, which was destinated to the seruice of God. and finally were not chosen by vertue of the office of Leuites (for then all should haue been chosen) but either for speciall sufficiency, or speciall liking of the prince.

He that will say, that the Deacons had the gouernment of the Church in the Apostles time, doth wilfully (shutting his eyes) strue against the truth. for where soeuer gouernors are named, Deacons are excluded. Our Sauior Christ maketh Deacons seruants, and opposeth them to those that are in gouernment. *ὁ ἡγούμενος* *Luk. 22.*
ὅς ἐστι διακονῶν, He that gouerneth, let him be as a Minister or seruant. the platformers themselues when they talke of gouernors and rulers, leaue Deacons out of their Consistory, though afterward by a newe deuise, they aduance them into the Consistory.

After that the gouernment of the Church was committed to the apostles successors, deacons were ministers vnto Bishops, attended on them. If they dealt in oblations, or goods of the Church, or reliefe of the poore, it was vnder the Bishop, and at his commandement. the oblations were brought to the Bishop: *τὴ συνῆλθε ἡμεῖς παρὰ τῷ πρεσβυτέρῳ δόσονται, καὶ αὐτοὶ ὑποκαταστήσονται τῇ καὶ χρείᾳ καὶ τοῖς δὲ* *Apol. 2. ad An-*
ῖστον καὶ οἱ ἄλλοι ἅπαντες λειτουργοῖς. That which is gathered, saith *Iustine martyr*, is *307.*
brought to the gouernor (that is to say, Bishop) and there laid vp, and he releueueth orphanes, widowes, sicke, and those that want. Bishops as hath bin shewed out of Councils and fathers, had the whole gouernment of the church. *οἱ διάκονοι* *Ad Philadelph.*
παρασχεῖν τοῖς πρεσβυτέροις, ἀρχιερεῖσι καὶ πάσι τοῖς ἐπισκόποις. Deacons saith *Ignatius*, let them obey their Elders, which are principall priests, and all (let them be subiect) to the Bishop. *Cyprian* euery where sheweth the ministry of Deacons *Lib. 1. Ep. 3.*
to be at his appointment, by so many charges and commandements as he gaue them. the whole brotherhood was subiect to the Bishop. Deacons they were ordained and appointed by the Bishop. *Can. Apost. 2.* Deacons were subiect to the Bishops censures and correction. *Alexander* deposed diuers Deacons that tooke part with *Arrius*. I need not vse many authorities, for there is not the least presumption of the Deacons gouernment in the ancient Church. *Can. Apost. 33.*

And very absurde it were, if the Apostle describing the speciall duties of Deacons, and not mentioning any matter of gouernment, neither there, nor in any other place, should notwithstanding make Deacons gouernors of the Church.

They themselues that talke (I know not what) of gifts may see, that the Deacons haue no gifts for gouernment. if those that distribute were Deacons, *Rom. 12.* yet haue they no gift, but simplicitie, which is not agreeing with gouernment. the Apostle *1. Cor. 12.* doth contradiuide helpers, which they expound Deacons, from gouernances: and they themselues calling their Consistory Eldership, can nowhere shew where such Deacons are called Elders. Wherefore, seeing they say that no man is to take vpon him an office, but he that is called; why do they giue gouernment

gouernment to Deacons, that are no where called to gouerne? why do they not remooue them themselues, seeing the Deacons breake through so many rubrickes and rules of discipline made against them?

To shut vp this treatise of Deacons, what is more absurde, then to giue Deacons authoritie to make and abrogate lawes, to iudge of faith and maners, to elect, ordeine, and depose the officers of the Church, and to execute the censures, seeing they can neither shewe one word of commission out of scriptures, nor ancient counsels, nor are fit for such matters, being in the reformed Churches base fellows, some of them crept newe out of the bordell, or other blacke houses, and by the posterne entred into the Church?

I need not vie any long dispute against this noueltie in the Deacons office: seeing not onely the French Churches haue shut them out of office, but the late plats abrenounce their masters of the admonition, and *Th. Cartw.* their good patrons. and not so much as the vnlearned discourse, but faith, that the Deacons (which absurdly he would haue to be chosen of the most worshipfull gentlemen of the countrie) must hearken to their learned pastors.

To these Deacons, the platformers giue beside their iurisdiction the disposing of the Church goods. they except not any tenthes, first fruits, subsidies, or contributions dewe from the clergie to the prince. Nay, they leaue neither tithes, nor glebe, house, nor land, to their thred bare, and bare legged pastor, whom as it should seeme, they will turne vp into a megre and leane pasture: which would be the confusion of the Ministerie, which they seeme to honor. this plat therefore, for many disorders that are brought in by the Deacons office, is to be refused, and not onely for want of authoritie.

What more absurd, then that Church-aldermen and Deacons, men of occupation, and void of learning, should ouerrule the Ministers in matters of faith, and doctrine? What more senceles, then to see Bishops and pastors plead their cause before Masons, Carpenters, and Tylers, intituled Deacons? How vnseemely is it for motley iackets to throwe out the Church censures? The prince is in danger to loose a great part of his reuenues consisting in tenthes, subsidies, and other contributions and commodities she enioyeth by the livings of the clergy: certeine harpyes and rauinours should be enriched by the spoiles of the Church: for when the Deacons had not so much committed to their hands as these would haue, yet they grew rich, and therefore preferred themselues before priests. What then would they doe, if all the livings of the Church should passe through their fingers? The poore that now many waies are relieued by the Church, should want all that helpe, and reliefe; and while some pretend care of the poore, the true poore shall be spoiled. and who should gaine? who but my masters the Elders, and Deacons, who meane in the ruines of the Church, to build themselues great houses?

Which inconueniences, as they are hardly remedied: so I see not how the imperfections of their plats concerning the Deacons offices can be supplied. they haue not yet tolde vs of what age and occupation Deacons shall be: nor whether they ought to giue ouer their occupation for that yeere, being chosen Deacon: they cannot tell what meanes to vse, that worshipfull gentlemen shall take vpon them the Deacons charge: nor what allowance the Deacons shall haue trauailing in the Churches busines: if men will not be mooued of charitie to relieue the poore, they can not tell how the Deacons shall prouide for them: concerning
their

Articles of
French disci.

Aburdities in
their conceites
concerning
Deacons.

Hierom. Au-
gustin.

Imperfections
of platformes.

their absence, and the causes thereof, and who shall giue Deacons leaue of absence, they say nothing. for what causes Deacons shall be deposed, and in what case & by what meanes they shalbe restored, they are not yet resolved. in summe, pretending to speake of the restoring the office of Deacons; they turne it from the institution: and seeming to relieue the poore, they take away the reliefe of the poore: and pretending to set orders, they bring all out of order. for if now, when rates & taxations are made by iustices, by warrant of law, and vpon paine of imprisonment, money notwithstanding is hardly leuied, and the poore hardly maintained; what do we thinke, 3 or 4 poore odde companions will be able to do, when they haue neither helpe of prince, nor law, nor authoritie in themselves? For I thinke they meane not to excommunicate all that refuse to giue as the Consistory shall set downe a rate. if they do, perhaps a man shall be excommunicat, for not paying that which he hath not to pay. Thus ye see as in the rest, how in the Deacons office pretending reformation, they bring all to confusion.

The disorders
that follow the
new deacōship.

Of widowes and their office.

CHAP. 6.

Wherein widowes are prooued to be no officers of the Church: First, by the nature of publike officers, this being a domesticall state of life: 2. For that it is absurde to say, we may no more want widowes, then pastors: 3. For that there is no commandement for their charge or consuance: 4. For that the practise of all antiquitie speakeeth against them. 5. For that they are not reckoned among Church officers by the Apostle: nor lastly thought necessarie in Churches that receiue the new discipline. The same are declared to be a state of life not necessarie for euery congregation, both by rules of the Apostle, and practise of all olde and latter Churches. Last of all, the imperfections of their new deuises are set downe, wherein is declared, that themselves know not what to make of their widowes.

AS truth is alwaies one, so error hath many changes and turnings. the diuers opinions of the disciplinarians about their officers, doe shew it to be true. some thinke pastors and Elders sufficient for gouernment: others adde Deacons: a third sort haue deuised a new kinde of Doctors, and yet not content herewith; there is a fourth sort risen vp, which vnlesse they may haue Deaconesses, they exclaime that the Church is maimed and deformed, and sticke not in their zeale of reformation to condemne all Churches, that themselves may seeme to say somewhat. their error springeth as it should seeme, of a false exposition of a place in the twelfth chapter of the Epistle to the Romans. for there they conceiue that the parts of euery seuerall congregation or Church, are compared to the parts of a body, and that widowes are a part of the Church, and vnderstood by the words: *He that sheweth mercy, with cheerefulnes,* the furious women did neuer so teare the parts of *Pentheus*, as these men haue torne and racked this place, to make it yeelde to their purpose. against whose opinions, I purpose here (Godwilling) to shew, that widowes are no officers of Christs Church.

Clem. Alex.

Fruitfull sermon. Rom. 12.

Secondly, that whatsoeuer we make of them, that they are not necessarie for euery congregation.

Officers we call those that haue some publike charge by lawful authoritie: but we see no publike charge in the church committed vnto widowes: for the attendance on the sicke is a priuate and domesticall charge, and is not in respect only of

of Christianitie, but of common humanitie bestowed on the poore and sicke, and therefore vnles somewhat be found out, wherein this publike charge consisted, they can haue no office.

2 Further, if so be the widowes or deaconesses be an office appointed by Christ to remaine in the Church; then may we no more want widowes than pastors: then no man may dispence with Christs commandement: then are the churches of *Genena* and other churches in *France* & other places deformed that want widowes, but this themselues or their fellows at least will account absurd.

3 Of the placing of widowes in the Church, there is no commandement, nor rule, neither can they produce any example. that which the apostle saith to *Timothee* of choosing of widowes, is not of choosing of widowes to beare office, which deceived the platformers: but of appointing which widowes should be respected in receiuing the almes of the Church. for of widowes there is mention *Act. 6.* which were of the same sort that these were, of which the apostle to *Timothee* maketh mention: but they were poore widowes receiuing alms, not widowes bearing office, which if it had been otherwise, then had widowes been the principall officers of the Church, erected before deacons and pastors. those which the apostle speaketh of *Rom. 12.* that shew mercie with cheerfulness, are not widowes, for then no man by the rule of the platformers might shew mercie, but they, forasmuch as no officer might inroch vpon anothers office, as they hold.

Such if they
were restored
would resemble
Nunnes.

4 The practise of ancient Churches is against the office of widowes. they had in diuers Churches widowes, so they had virgins, but no officers: but such as in that state of life serued God as they thought. but of any charge that widowes had in the Church, we read not.

5 In the 12. to the *Romans*, the 4. to the *Ephesians*, and 1. *Cor. 12.* where the platformers make reckoning of all the officers of the Church, yet are there no widowes found. and to make such widowes as then were to continue, were to returne vs things forepast, and gone. widowes were chosen then, that had washed the saints feete, and lodged strangers: which customs now if they should be recalled, we should then returne to the *Iewish* customes, and the times of the first persecution.

Admonit.
Eccles. discipl.

6 Last of all, if widowes be an office appointed by Christ, why are not widowes appointed in the churches of *France* and *Genena*? why do not they of the admonition and most of our platformers thinke them necessarie?

Widowes not
necessarie for
euery congrega-
tion.

Widowes are a state of life as the state of yoong men, married men, olde men, and although they be in the Church, yet you may not make yoong men, married men, and wiues, an office. no more reason haue you to make widowes an office. such we acknowledge, that there are but too many in euery parish which neede reliefe: that they are officers of the Church to be placed in euery congregation, we thinke it most absurd. we haue no commandement for it: and therefore by their owne rules they ought not to require it in euery church. In the ancient church this order was a state of life rather burdensome, than an office profitable for the Church.

2 That of the 12. to the *Romans* maketh not widowes necessarie for euery parish. although we should grant that the apostle meant widowes by those that shew mercie: yet is not mercie to be restrained to those onely that be of one church or parish: that is one of the lenten dreames of discipline. for if the apostle had meant to make widowes necessarie officers, he would not haue communicated the

the works of mercie and charitie to all, nor left out widowes out of the enumeration of offices 1. Cor. 12. and other places.

Wherefore ſeeing widowes are thruſt vpon the Church without antority, what reaſon hath the ſame being oppreſſed already to take vpon it an vnneceſſarie, & inſupportable burden? ſhall we haue Nuns brought into our Church afreſh?

The platformers themſelues cannot tell yet what to make of this office of widowes, as they call it. they haue not yet reſolued what number ſhould be in euery Church, nor how they ſhall be choſen, nor whether they ſhall haue impoſition of hands as other officers: but leaſt of all are they able to ſhew how they ſhall be maintained. they know not what it is, nor wherein their office ſhall conſiſt. for if all ſicke perſons ſhal be laid vpon the Church, there will be a ſtir indeed, but they know not how this ſtir will be compoſed. they cannot diſtinguiſh betweene the duties required of houſholders in looking to their ſicke, and the publike duties of the Church. they ſhew not whether theſe widowes ſhall be annuall, or for their liues, nor how they ſhall be gouerned, nor for what cauſes depoſed. wherefore deſiring them to leaue vnto vs our hospitals & almeſhouſes, we leaue vnto them their widowes, vntill ſuch time as they are reſolued what to deſire, and can ſhew more ſufficient proofes and reaſons of their deſires. If *Th. Cartw.* will take them into his hoſpitall, there you ſhall haue one hoſpitall, if not one Church furniſhed with widowes.

The imperfeci-
on of their plats
concerning
widowes.

Of the Conſiſtories and their vſurpation.

CHAP. 7. SECT. I.

Wherein is declared that the forme of the new Conſiſtorie was neuer vſed in the Iewiſh Church: for that their Sanedrin or Colleges of Iudges deals by vertue of their office in ciuill cauſes, and were of another forme and nature. Secondly, for that the autoritie ſuppoſed to be in the Eccleſiaſtical Sanedrin of the Iewes, belonged by right to princes and prieſts. Thirdly, for that we finde no meere Eccleſiaſticall Conſiſtorie in that gouernment to haue been erected or vſed, which is prooued for that there is no law found of the erection of it, or praſtiſe or mention of it. and Laſtly, bicauſe the Conſiſtories that were in the Iewiſh Church, had no ſuch autoritie as is ſurmised, but the ſame belonged to princes and prieſts.

WHen I was come to the end of the widowes office, I had well hoped that I had been at an end of my labours. for the diſciplinarians ſeeme to deſire nothing, but that they may haue their officers, and offices: which they account the ſum and ſubſtance of their diſcipline, againſt which I haue ſaid ſufficient alreadie. and therefore as trauellers that haue paſſed vnpleaſant waies I began to take new breth, and looke behinde me. but I had not long reſted, before I perceiued that although I was come to the end of their diſcourſes ſpent for the moſt part in the deſcription of theſe officers and their functions, yet was I not arriued to the middeſt of their deſires. for beſide the ſingle duties of paſtors and others, they require firſt a Conſiſtorie in euery pariſh: then, certeine conferences and Synods, and thoſe both prouinciall and nationall: and laſtly they claime a certeine preheminence due as they ſay to the people. which although paſſed ouer and couered in the treatiſe of elders and paſtors, and lightly touched, yet are they the principall points of their new deuised diſcipline, which I may not leaue vntouched. for although the elders and doctours gouernment refuted, the Conſiſtory falleth to the ground: yet there

be diuers speciall reasons against their Consistories and Synods, which deserue a speciall treatise apart. If the matter be not pleasant and delightfull, it is their fault, whose strange deuises haue drawn me into this vnpleasant argument. and such is the force and loue of truth, that it mooueth any man that is not caried away with preiudice to read things, though vnpleasant.

Not content with pastors and doctors, elders and deacons, which they seeme to craue, they desire (as I said) a Councell or College composed of all these. some exclude deacons. and to this College (which they call the Consistorie) they giue that power iointly, which before they gaue to elders singly: which they giue out likewise, that it is the institution of Christ and his apostles. but as they began in the elders, so they continue in the Consistorie to speake vainly. for neither was the *Iewish* Church gouerned by any such Consistorie, nor did Christ institute it, or his apostles vse it, nor euer did the ancient fathers acknowledge it. whatsoeuer autoritie of gouernment the same practiseth, it is vsurped without law or example, and for many inconueniencies that therof redound to the prince, the realme, and diuers particulars, is to be resisted and repelled.

In the policie of the *Iewes* we finde Colleges of Iudges, that determined all matters ciuill and criminall, which the later *Iewes* call *Sanedrin*, or rather *Sanedrion*: for that terme, vnlesse better reasons mooue me than yet I see, pertained *κατ' ἐξουσίαν* to the chiefe College of Iudges that sate at Ierusalem in *Gazith*. Of other ecclesiasticall Consistories appointed for discussing of ecclesiasticall causes specially, I finde no step why they should be instituted. those Iudges that were erected *Exodus* 18. were not of them: for they heard all causes (matters of great difficultie excepted) and were appointed before the separation of the *Leuites*, and priesthood of *Aaron*. such a College of Iudges as those, were mentioned *Deut.* 17. or *Numb.* 11. was but in one place, and dealt in matters of state, and matters criminall. other Colleges of Iudges I find none. for those mentioned *Deut.* 1. and 16. are such as were first appointed *Exod.* 18. but these appertaine nothing to the ecclesiasticall Colleges of Iudges which the disciplinarians suppose to haue beene placed in euerie citie, and almost village, for deciding of ecclesiasticall causes. Wherefore vnles they can shew vs some law, of the erection of this ecclesiasticall *Synedrion*, the same will prooue an earthlie inuention, nothing fauouring of God, or heauen.

Which is confirmed in this, that the same autoritie which the ecclesiasticall presbyterie is presumed to haue in the Church of the *Iewes*, is giuen either to the chiefe magistrate that prescribed lawes and orders, and appointed gouernors, or to priests that iudged betwixt cleane and vncleane, as they who had the knowledge of the law; or ciuill Iudges, that decided controuersies.

Of ecclesiasticall iudges that determined ecclesiasticall causes, there is no practise nor example found. the *Leuites* that king *David* appointed to iudge in the causes of God and the king, were of another nature: for they were ciuill Iudges, they had no elders nor priests adioined to them as colleagues; they were appointed by the prince, not by the priests and people. which answere may serue to that obiection, which is made out of the 2. *Chron.* 19. where *Iehosaphat* appointed priests, *Leuites*, and of the chiefe, of the families, for iudges: for they were ciuill, and were appointed by the prince. And this further, that those iudges that are mentioned in the eight verse of that chapter, were onely appointed at Ierusalem: and that seeing these godly kings did nothing but according to the lawe of

Moyse;

Petr. Galat.

The Iewes had no Consistorie, like to that is newly erected.

All autoritie supposed to be in the Iewish consistorie, was in the prince or priests.

No practise nor example of a meere ecclesiasticall presbyterie among the Iewes.

Moses; it is not to be surmised that they appointed other iudges then such as were commanded in the law of *Moses*; which I haue shewed to be ciuill. Neither *Ierem. 26.* is the place alleged out of *Ieremy* the prophet, more pregnant then the other, to prooue an ecclesiasticall presbytery: for that the priests, prophets & people, giue sentence of *Ieremy* that he shuld die the death, it is not to be imagined that they gaue it iudicially. Secondly, albeit they did, yet ecclesiasticall iudges pronounce not sentence of death. Thirdly, the prophets, and people, were no parts of that presbytery that is imagined. Lastly, if these had giuen the sentence of the lawe, then the ciuill iudges ought not to haue digressed from it, as themselues say, for *Deus. 17.* he that obeieth not the priest ought to die.

That there was no vse of the ecclesiasticall presbytery, so long as the *Iewish* state stood, these reasons may further assure vs: that we finde not where the same appointed orders or disanulled orders; nor where they appointed iudges or officers; nor where they excommunicated any one person, or decided any one ecclesiasticall controuersie in ecclesiasticall maner: matters which ordinarily fall out in the gouernment of the Church. but all these matters we finde executed either by princes, priests, or ciuill iudges.

The authority practised by the new consistorie, not vsed by the *Iewish* iudges.

Secondly, we do not see where the prophets of God were sent to the ecclesiasticall consistories, either to set order, or to reforme disorders; but they were addressed of God to the princes, priests, and chiefe ciuill gouernors.

Thirdly, we finde no apparance of any good the ecclesiasticall consistorie did in reclaiming the people from their idolatry; nor harme in confirming them, or tolerating them in their leud behavior. Lastly, we see not either where the ecclesiasticall presbitery is reprehended for transgressing the lawes, or their misgouernment; or where they are commended for their vertues and good gouernment. Wherefore seeing there is no mention of any Ecclesiasticall presbyterie in the whole discourse of that state, it is absurd to thinke that the gouernment of the Church belonged to the same.

No practise of the ecclesiasticall consistorie authority among the *Iewes*.

Of the Consistories, and their vsurpation.

CHAP. 7. SECT. 2.

That *Christ* did not translate the *Iewish* presbyteries or sanedrins into his Church, is prooued: First, for that the words of the Gospell, where the translation is conceiued to be made, argue no such matter, but the contrary rather. Secondly, for that the *Iewish* consistorie did that which the new consistorie may not: and the new consistories do things which the *Iewish* presbyteries neuer practised. Lastly, for that the holie Scriptures make no mention of two distinct presbyteries, whereof one is supposed to be ecclesiasticall: and that the same hath hitherto been sought for in vaine.

BUt had the *Iewes* any such consistory; or college of ecclesiasticall iudges; what is that to vs, that are not obliged to obserue their gouernment? To helpe this inconuenience, they say that *Christ* translated the same into his Church: but neuer are they able to prooue it. The words whereby the translation is supposed to be made, the nature of the *Iewish* presbytery, the truth and euidence of storie repugne against it.

The words, *Dic ecclesia*, though neuer so framed and forced will neuer signifie, *Let there be a consistorie*; much lesse, *Let there be a consistorie consisting of pastors, doctors, elders, and deacons*, for our Sauour speaketh of a Church then present: else howe no consistorie

The words, *Dic ecclesia*, prooue

could

translated into
the Church.

could his disciples, or others complain, if there were none present to heare their complaint? Secondly, he giueth this Church here spoken of, power but in one case: that is, where the order here prescribed is obserued; which is nothing to the iurisdiction which the new consistory claimeth. Thirdly, he doth not so much as name or speake of a presbytery: and therefore strange it were, if he should institute one according to the patterne of another, and name neither. Fourthlie, power of correction is not giuen by these words to the Church: for then he would not haue said, If he heare not the Church: for if he be bound to abide the sentence of the Church, it is not in the parties power to heare or not to heare. and if by the Church be vnderstood the gouernors of the Church then present, why should not *Christ* and his apostles be vnderstood? if the gouernors that were to succeed in the Church, why are not godly bishops to be vnderstood (as *Chrysostome* interpreted) but I know not what consistoriall elders? seeing we know that *B. B.* are the apostles successors and gouernors of the Church (as hath been prooued) these are neither the successors of the apostles, nor ought to haue any gouernment that we know of. In sum, *Caluin* that is made the author of this translation doth not say, that the consistorie, but the right of the consistory, that is, a proceeding against such as giue offence, is translated into the Church.

Caluin doth not
plainely hold
the translation
of the consistory.
The nature of
the *Iewish* con-
sistory doth ar-
gue the same.

The nature of the *Iewish* presbyterie, doth plainely declare that the deuise of the translation of it into the Church, is but a fantasie. for it is euident that the same had ciuill iurisdiction. The high priests and counsell sent foorth their seruants armed, to apprehend *Christ*, they examined witnesses against him. *Caiphas* gaue sentence against him, that one must die. *Pilat* that knew the orders of the *Romanes*, being their lieutenant, and the iurisdiction of the *Iewes*, being their gouernor, acknowledged their authoritie to put men to death, when he said, Take him, and iudge him according to your lawe. They condemned *Stephen*, though wrongfully, yet orderly, to death, and caused him to be stoned. They apprehended the apostles, put them in prison, and whipped them. they gaue comission to *Paul* to bring Christians out of other cities, bound, to *Ierusalem*, that they might there be punished. they apprehended *Paul*, and would haue iudged him according to their law, if they had not been hindered; as appeareth in the oration of *Tertullus*.

All this they make account to auoid in one worde, saieng that this authoritie was not lawfull, and that it was part of the reliques of the confusion brought with them from *Babylon*: which hath small colour of reason. for looke to the first institution of it, *Deuter. 17.* there is manifest authoritie giuen to the colleges of iudges to proceed in ciuill causes, and to iudge in causes of bloud, and ciuill controuerfies: which was confirmed by practise. and if this authoritie had not been lawfull, then would our Sauior *Christ* and his apostles, that reprehended so many little things in the priests and *Iewish* gouernment, not haue passed this notorious disorder. and the apostle *Paul* would not haue omitted this notable exception. Nay, the apostle sheweth plainly, that it was lawfull: for speaking to the high priest, he saith, Thou that fittest to iudge according to the law: which he would not haue saide, nor could haue saide, if he could not iudge in matters of life and death.

That the *Romanes* had taken frō the *Iewes* the power of the sword, is vntrue: for *Gallio* driuing the *Iewes* from his seate, confesseth that they had power in questions of their lawe. And *Iosephus* testifieth that the *Iewes* had their libertie,

or

Iohn. 18.

Act. 4. & 5.
Act. 22.

Act. 24.

Parabls ex
Rabbins.

Act. 18.
Ioseph. antiq. 14.
c. 12. & 16.

or *αὐτονομία* in matters of religion, and it was not the use of the Romanes to deny their religion to any nation. but admit at this time the Romanes had taken away the power of the sword from the Jewes: yet doth not that hinder, but that they had it by the lawes of God, which is the question.

That the iudgements of *Stephen* and the apostles were not executed onely tumultuously, it may appeare by the examination of witnesses, the apology of *Stephen*, the execution according to the law, the witnesses first laing hands on him: and in that the apostles were apprehended by officers, heard and iudged by the councell. so that if they will haue this consistorie that then was in the *Jewish* state translated into the Church, they borrow a patterne of their gouernors from those that put *Christ* to death; and are like to be no good precedent of gouernment in *Christ's* Church. Secondly, they translate ciuill iurisdiction into their consistories: for the *Jewish* Synedrion by right of institution did exercise such iurisdiction. Thirdly, they must haue but one consistorie in the Church. for such a council (as this was at *Ierusalem*) there was but one in that Church, and in that not one elder beside princes, priests or Leuites. Deut. 17.

If they will borrow an example of their gouernment from the colleges of iudges, that sate in euery citie, they must likewise bring ciuill iurisdiction into their consistorie: for they were ciuill iudges, as is euident by their institution, *Exod. 18.* and by their practise. for they sate in the gates of cities, to iudge of matters of inheritance, and matters criminall: and although they had the authoritie of those iudges, yet should they not haue power to prescribe lawes or orders, nor to chuse officers of the Church, nor to exercise ecclesiasticall censures, nor to determine matters of doctrine and faith. for looke all the stories of the bible, yet we shall not finde any prooffe, where these inferiour colleges of iudges did either make lawes, or disanull them, or appoint priests and Leuites their offices and charges, or did determine matters of religion vnlesse it were by commission from the prince, or excommunicate any person. The iudges Ex. od. 18. Deut. 16. not translated into the church. Ruth. Deut. 17.

The whole history of the gouernment of the *Jewish* church, doth testifie against the presbytery; insomuch that *Bertram* (that indeuored what he could, to prooue this authority to be in the *Jewish* presbyteries) hath brought nothing to purpose, but his owne conceit; which is no more to be esteemed then one mans opinion, without reason, and against so many reasons as before are alleged. But this deuiſe of translation shall then appeare a plaine fiction, when we haue shewed that the new consistory hath neither authoritie from *Christ*, nor testimonie of *Christ's* his apostles: which discourse now followeth in course.

Of the Consistories and their vsurpation.

CHAP. 7. SECT. 3.

Therein is declared that the new consistory hath neither authority from *Christ*, nor testimony from the writings or practise of his apostles: First, for that *Christ* neuer gaue name, nor commission to any such gouernors. Secondly, for that the words, *Matth. 18.* are contrary to the proceedings of the consistory. Thirdly, because in the apostles writings there is no step, nor practise of it: for the apostles neither commended the same, nor reprehended it, nor mentioned it. Fourthly, for that the consistory is no where reckoned among the ministeries of the Church. Lastly, for that the authoritie which the consistorie claimeth, was by commission of *Christ* and his apostles, practised by others, and otherwise. The obiection of the word *ἐποβουίεον*, *1. Tim. 4.* is answered.

Christ

That *Christ* neither gaue name nor commission to the consistorie.

The wordes whereby the consistorie is pretended to be erected, prooue no such matter.

1 **C**hrisť Iesū sending his ambassadors into the world, gaue them the title of apostles, and furnished them with power and authoritie. If then it had beene his pleasure likewise to institute another office to gouerne his Church, beside that of his apostles; why did he not name it? why did he not tell vs what maner of consistorie it should be? why did he not furnish the same with a sufficient commission, and authoritie? That our Sauour *Christ* did not so much as name this presbyterie, nor declare of what partes it consisted, nor in what matters it was to exercise iurisdiction, nor what power or authority it had, be plaine arguments that *Christ* did neuer appoint any such office.

Adde hereunto that the words and law whereupon the consistorie should be built, are no where to be found. The words, *Tell the Church*, that commonly are alleged, are neither proper to the consistorie, nor sufficient for the authoritie which it claimeh, as in part hath been shewed, and may further appeare by this. First, for that our Sauour maketh no distinction of ciuill and ecclesiasticall iniuries, but in all causes of offence & iniury, would haue this proceeding vsed, which he there prescribeth: but the consistorie pretendeth only to deale in ecclesiasticall causes.

2 Secondly, the authority which is here deliuered to the Church, is to proceed vpon complaint onely; for here are degrees mentioned, which who so contemneth, obserueth not *Christes* rule: and therefore where the consistorie proceedeth without denuntiation, or complaint of others, and admonition before witnesses, it proceedeth without warrant.

Thirdly, all the iurisdiction, which by this rule the consistorie can claime, is to proceed in priuate offences. for the words are not, If thy brother offend against the church: but if he offend against thee. and the Church and priuate men are manifestly distinguished, for the Church is iudge: he that is offended, is partie, which who so confoundeth, he maketh the same person iudge and party.

Fourthly, the words of our Sauour, are not, if a man offend the church, let one of the consistorie admonish him; and in case he reforme not himselfe, let him be brought to the consistorie, and so to be excommunicate if he heare not the consistorie, as they most shamefully and absurdly wrest the words of our Sauour. But, if thy brother offend against thee, then tell *thou* him betweene him and thee, and so before witnesses, and then before the Church, and last of all, account *thou* him as a publicane and heathen.

Fiftly, the words are not, if a man offend against the church: but if a man offend or doe iniury to thee: and therefore those that reason *à maiore*, that if in priuate offences matters come before the church, much more in publike scandals; they make a consistorie of their owne reason, and not of *Christes* institution.

6 If we expound the words, if thy brother offend thee *denūciās*, or generally, if a brother offend the church; then will it follow that the church must complaine before another church, and so at last bring the matter to a third church, which is an absurd interpretation and proceeding.

7 Of this exposition it will follow, that publike scandals are not to be brought before the church. for if he that offendeth repent, then is the church to proceed no further. for the church is onely to take notice where the partie contemneth admonition, before two or three.

8 Whosoeuer by the church vnderstandeth others then the Apostles, doth take

take power of excommunication from them, which our Sauour giueth to them in the words, Whatsoeuer ye shall binde, &c.

9 Our Sauour *Christ* doth speake of such offences wherein the party may refuse to heare the church without penalty inflicted by the church: but no man may contemne the consistory in such causes wherein they deale, and therefore the consistory can claime no power by these words: first for that the church hath here no authority; secondly, for that the consistory is not the church.

10 The sentence is not pronounced by the Church, in these words of our Sauour: but by some other distinguished from the Church. and therefore if the Consistorie claime by these words, they shut themselues out from power to giue sentence.

11 Lastly, if the Consistorie like to the bishops of *Rome*, doth claime to be the Church, and that their sentence is Christs sentence, then doth there lie no appeale from the consistorie: and whatsoeuer they say, that must stand as if Christ had said it; which is most absurd: and they themselues will not challenge (I hope) that authoritie, seeing they permit sometime an appeale from the consistorie to the synod, and so forward.

But who can beleue that Christ meant to institute a consistorie, when in all his precepts there is no mention of it, nor in all his doings any example of it? no not in the apostles time is there found either mention or practise of it. The apostle *Paul* doth mention *ἐπισβυτήριον* or eldership; but the same is of another form and qualitie than the presbyterie they seeke for, the same doth signifie either the function of priesthood, or a number of ministers of the word, not by law bound together, but vpon occasion meeting; consisting of apostles, and (as may be conjectured) their fellow helpers that had power to do extraordinarie and miraculous works. The new presbyterie admitteth no apostles, nor superior degree of ministers of the word into the consistorie: the makers of the consistorie adde elders, and some of them adde deacons; these they ioine in one college, and giue them authoritie not to do matters extraordinarily, but to deale in the outward gouernment of the church, and that with ordinarie power. If the present presbyteries do claime to be of that making, they must first worke miracles: for *Timothy* had the power of the holy Ghost giuen him by imposition of that presbyteries hands. secondly they must onely admit bishops to be of their consistories, and exclude elders: for the holy Scriptures call none elders of the church, but ministers of the word; and therefore *Chrysostom* interpreteth the eldership bishops. lastly, they must haue no set nor standing consistories, but all ministers of the word (meeting together) must execute matters belonging to gouernment. The euangelist likewise, *Act. 22.* vseth the word *ἐπισβυτήριον*, but it signifieth the elders or gouernors of the *Iewish* state. wherefore, seeing they cannot shew any college of elders ioined by Christs order, no not of ministers of the word; it is simplicitie to imagine (as they do) a presbyterie, or college of ministers, doctors, elders, and deacons in euery parish.

That there was none in the apostles time, these reasons declare: first that the apostles did prescribe no orders vnto them, nor giue them any instructions: which they would haue done, if any had been, and not haue directed their epistles to particular men for the gouernment of the whole Church. Secondly, if matters had been amisse, as in the Church of the *Corinthians* and *Galathians*, they would haue reprehended the consistorie. Thirdly, they would haue commended them

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1. Tim. 4.

That presbyterium 1. Tim. 4. is not meant of their consistory.

No consistory in the apostles times.

for

for obseruing their orders. Lastly, they would at the least haue made mention of this societie of elders. for who euer writ the storie of the Church, or made report of the proceedings of a state, that neuer named nor mentioned the assemblies of the gouernors?

4
Where the ministerie of the church is reckoned vp, no consistory is mentioned.

Nay, where the role of the ministers names is set downe, the consistorie is not once mentioned. In the epistle to the *Ephesians* we find Apostles, Prophets, Euangelists, Pastors, and Doctors. In the epistle to the *Corinthians*, Apostles, Prophets, Teachers, power of miracles, gifts of healing, helps, gouernances, and diuersitie of toongs are mentioned; yet in neither place is there any appeerance of a consistorie. if they suppose that it is contained vnder pastors, they abuse themselues. Things which are giuen (as the Lawiers say) distributiuely, cannot be exercised of all collectiuely. Both the magistrate and ministerie is of God: yet that magistrates and ministers should gouerne together in a college, is not commanded. They cannot hold that consistorie is one office with pastors, without great confusion: so the consistorie should teach and minister the sacraments: so one man might haue iurisdiction ouer himselfe, as the consistorie hath ouer the pastor: then need not we to haue elders. That gouernances, and the word doctors helpe not to maintaine the consistorie, hath been shewed.

5
All that power which the consistory claimeth, exercised by others in the apostles times.

1. Cor. 5.
1. Tim. 1.

Finally, seeing Christ gaue all that authoritie which the consistorie claimeth, to his disciples, when he gaue the keies vnto them and their successors, and committed his flocke vnto them to be fed and gouerned; it is a most senselesse imagination, to thinke that in the apostles times the eldership consisting of pastors, doctors and elders, did gouerne the church. The apostles prescribed lawes and orders, which they thought conuenient to be obserued. by their authoritie lawes were likewise disanulled, as is euident in the decree concerning the Ceremonial lawes. The apostles and their fellow helpers and bishops, appointed pastors; as is euident in *Paul*, *Barnabas*, *Timothie*, and *Titus*. The apostles exercised the censures, as appeereth in the excommunication of the incestuous *Corinthian*, of *Alexander*, and *Hymeneus*, and in the authoritie giuen to *Titus*. they likewise determined matters of cōtrouersie, as appeereth in the iudiciall cognition of *Timothie* in hearing of accusations without parcialitie or preiudice. although they dare say much more than they can prooue: yet I thinke the disciplinarians will not say that the consistorie did practise this authoritie in the time of the apostles. If they say it, they haue the whole course of the holy stories against them, and not one witnes for them.

Of the Consistories and their vsurpation.

CHAP. 7. SECT. 4.

That the Consistorie hath no testimonie of antiquitie, is shewed. First, for that there is no record found of the names or actes of Consistoriall gouernors. Secondly, for that we finde no Consistorie, either commended for good gouernment or discommended for the contrarie. Thirdly, for that the name of *consistorie*, or *Eldership*, among the fathers did onely signifie the Ministers of the word, and no where is taken for a Colledge of Pastors, Church aldermen, or deacons. Lastly, for that the iurisdiction supposed to be in Elders, was in those times practised by the godly magistrates or bishops, the places that make shew for the Eldership, are answered.

That

That there is no rule nor practise of the Consistorie found in Scriptures, maketh a presumption sufficient to prooue, that the same is not to be found in the ancient Church following the apostles times. for it is not likely, that the voice of the Apostles yet sounding in the eares of the fathers, that they would presently so generally digresse from the precepts of so diuine teachers.

The Consistorie hath no testimony of antiquitie.

1 That it was not afterward vsed, these reasons may perswade vs. First, for that in Ecclesiasticall stories we finde no mention of their names, no record of their acts, no report of their liues: which is a thing incredible, if the presbyteries (as the disciplinarians giue out) had been gouernors of the Church.

2 For those stirs and contentions that happened in the Church, we find them not blamed, as those that either suffered them or mooued them: we find not any eldership commended for any gouernment. if any thing happened contrarie, it was imputed to the misgouernment of princes and bishops: if by good gouernment the Church flourished, the same was ascribed to the bountie of princes, and godlines, and wisdom of bishops.

3 The name which they giue vnto their Consistorie, is otherwise vsed of ancient writers then they vse it. the presbyterie mentioned by *Ignatius*, signifieth the whole companie of inferiour pastors, subiect to the bishop. *ἡ δὲ ἐπισκοπία, ἡ δὲ ἐκκλησία, ἡ δὲ συνέλευσις* *Ad Trallan.* *ἡ δὲ συνέλευσις ἱερῶν σύμβουλοι καὶ συνδρευταὶ τῷ ἐπισκόπῳ*: what is the presbyterie but a holy company of counsellors and assistants to the bishop? *Cyprian* likewise taketh it for the number of priests subiect to the bishop, but neither of them (as the disciplinarians) doe accompt the bishop one of the number, as is euident by the place of *Cornelius* his epistles. *placuit contrahi Presbyterium* (saith *Cornelius*) *Affuerunt etiam episcopi quinque.* I thought it good to cal the priests together, there were also five hishops present. neither doe they accompt any of the presbyterie, but those that had the order of priesthood, and both taught and ministred the sacraments. *Cyprian* calleth the presbyterie *Sacerdotum Collegium*, that is, a Colledge of priests. *Ignatius* calleth them *ἐπίσκοποι* and *ἀρχιεπίσκοποι* that is, priests and chiefe priests. they make them subiect, not fellowes with the bishop. they were both chosen and deposed by bishops. Afterward *presbyterium* was taken not for the persons, but for the order of priesthood. so *Ireneus* taketh it, and so *Cyprian*. If they can shew me where in all the ancient fathers *presbyterium* is taken for a company of lay Elders, doctors and deacons, or vnteaching elders onely ioyned to the bishop; I will acknowledge their presbyterie to be ancient. If they cannot, let them frankly confesse that their presbyterie hath his antiquity from *Geneua* vnder a popular state: and approbation from men desirous of nouelties.

Lib. 3. epist. 11. inser epist. Cypri.

Lib. 1. epist. 3.

Can. Apost.

4 For who can accompt that more ancient, of which we do not find any mention or iurisdiction before that time? nay, all that power and iurisdiction which they giue to their Consistorie, we see that histories do giue, either to princes or to godly bishops. the emperors called councils, confirmed and authorised the actes. bishops they in councils set downe orders and made constitutions, and dissolued such as they thought not conuenient. in matters of controuersie the emperors either iudged themselues, as in *Athanasius* cause *Constantine*, or committed the same to others, as the same emperor did in *Cecilians* cause. the bishops ordeined priests, the same deposed them: they iudged of matters of faith and heresie. *prepositi singula disponebant* (saith *Cyprian*) that is, the bishops or gouernors disposed all

Can. Apostolor.
Conc. Nicen.
Lib. 3. epist. 5.

The false semblant of

matters, they executed the censures against heretikes, & schismatikes. Excommunication is called by *Cyprian* the censure of priests, *sacerdotalis censura*. If so be the disciplinarians will haue the testimonie of antiquity, let them leaue babbling about matters from the purpose, and prooue that their Consistorie of pastors, doctors, elders and deacons, did make lawes and disanull them, ordeine ministers, or depose them, iudge of matters, of maners, and of religion, and vse the censures. otherwise we must thinke that all these conceites are some obscure dreame, that hath of late passed through the iuory dore, through which (as *Homer* saith) no truth passeth. Let them (I say) prooue that either in the Apostles times, or in the times following, there was in euery, nay in any congregation a Colledge of pastors, doctors, elders not teaching, and deacons, or any two of these, and that they had that power which they assigne vnto them in making lawes, iurisdiction, censures, election and deposition; or else they must know that all antiquitie deposeth against them.

They alledge diuers authors mentioning Elders. but if they will prooue any thing to their purpose, they must shew, First that these elders were not priestes and ministers of the word: Secondly, that they were conioyned in a Colledge, and did things *tantum vniuersi, non tanquam singuli*. that is, as a Colledge, not seuerally. Thirdly, that pastors, doctors, elders, deacons made one Colledge. Fourthly, that this Colledge gouerned the Church with supreme authoritie: and then we will imbrace their presbyteries with harty affection. otherwise, the same doth bring such a sequele of inconueniences with it, that he deserueth not the name of a good subiect that will seeke it or desire it. Some of which inconueniences in this place, I haue thought good to gather into one summe: for the infinite particulars cannot be conceiued nor gathered, but by too late lamentable experience, and set downe in great bookes.

Of the Consistories and their vsurpation.

CHAP. 7. SECT. 5.

Wherein is declared, that the Consistoriall gouernment ouerthroweth hir maiesties supreme authority, and prerogative in causes Ecclesiasticall: First, in denying hir to be aboue all persons within hir realme, and making hir subiect to their excommunication and lawes: Secondly, in taking away hir right of calling Synods, so that none is called but by hir commandement, and right to make Ecclesiasticall lawes or orders. Thirdly, in denying hir right to appoint Ecclesiasticall commissioners. Fourthly, in denying hir the last appeale in Ecclesiasticall causes. Fifthly, in taking away hir right of patronage paramont, and nomination of bishops. Sixtly, in taking away tithes, and first frutes, and subsidies, and custodie of bishops temporalities. Lastly, denying hir right to moderate the rigor of Ecclesiasticall lawes: all which they giue to their Consistories. their excuses and gloses are taken away. Further, the Consistoriall gouernment is declared to be preiudiciall to hir Maiesties reuenues. Secondly, to the Parliament. Thirdly, to the liberties of hir subiects. Fourthly, to the statutes and lawes of the land. Fifthly, to the Queenes courts of iustice. Sixtly, to the Vniuersities. Seuenthy, to the whole commons.

The Consistorie
ouerthroweth
the Queenes su-
premacy in Ec-
clesiasticall
causes.

First it ouerthroweth hir maiesties supreme and royall gouernment in Ecclesiasticall causes by Gods law due, and by act of Parliament vnited to the crowne, and by generall consent of the Realme (vnlesse the disciplinarians repine & repugne) giuen to hir royall Maiestie. for all those points wherein

wherein the same supreme authority consisteth, by the disciplinarians are denied to the prince, and giuen for the most part to the Consistory or some lims of their Consistory or new congregations, or to their Classies and Synodes.

The statutes that set downe hir supremacie in Ecclesiasticall gouernment, first giueth hir authoritie ouer all persons, and declare hir not to be subiect to the controlment or iurisdiction either of foreiner or subiect. The disciplinarians deny that she hath authority ouer the Consistorie in Ecclesiasticall causes, and declare hir to be subiect to their Elders iurisdiction, and excommunication. Elix. 1.
Ecclesiast. W. Tr.
T. C.

Secondly, the statutes giue vnto hir Maiestie authoritie to call Synods, so that none can assemble but by hir appointment: and to confirme Ecclesiasticall lawes made by Synodes, so that none shall haue authoritie of law without hir confirmation and allowance. they giue power to their pastors and elders to assemble when they thinke good, and thinke that without iniurie they may not be restrained. and whatsoeuer lawes Ecclesiastical the prince maketh, they accompt them void and of no force. but their owne lawes made by their Synodes, or Consistories, they say binde all men, yea, the soueraigne magistrate to whom they giue no power but to execute their lawes, as long as they proceede according to Gods word, of which they make themselves Iudges. This of late was
practised in
Northampton-
shire, whence
the late Synodi-
cal decrees pro-
ceeded, called
disciplina sacra.

Thirdly, the lawes and statutes giue vnto the prince authority to appoint Ecclesiasticall commissioners for reformation of Ecclesiasticall disorders: they deny that any may be appointed Iudges, but their Synodes, Conferences, Consistories, and exclaime against hir commissioners.

Fourthly, the statutes giue vnto hir Maiestie right of last appeale, or right to redresse all wrongs offred to hir subiects in Ecclesiastical courtes, and to appoint delegates to do the same: the disciplinarians deny that there lieth any appeale from their Synodes or Consistories to any prince in the world. for they take themselves to sit in Christs tribunall seate.

Fifthly, the lawes giue vnto hir Maiestie the nomination of bishops, and some other dignities electiue in the Church: the custodie of Bishops temporalities during the vacation: and patronage paramour, or right to present by last lapse. the platformers giue away the election of all Church officers to their Consistories, and people: they take away all patronages, and would (if they could bring in their law *Agraria*) deuide the liuings among their Elders and Deacons, whom they appoint the paymasters of their pastors.

The lawes giue vnto hir maiestie first fruits, and tenths, out of the Ecclesiasticall liuings: and subsidies, and contributions of Ecclesiastical persons: these account them to be sacrilege and robbery, take them from hir hands, and assigne them to the disposition of their politike Consistory. *Ecclesiastical
discipl.*

Lastly, the statutes giue vnto hir maiestie, power to release the rigour of some general Ecclesiastical law, for some speciall consideration: these disciplinarians do condemne all dispensations, and licences, and account the same Antichristian in others, howsoeuer they fauor it in themselves.

The penalty of the law they respect not, that it is high treason: and bicause the state of supremacie was made (as they conceiue) against papists; they thinke it concerneth not them, although they offend together with papists in equall degree. but let them not abuse themselves any longer, and recall their opinions in time. for they impugn as yee see, the princes supremacie directly, and deserue not to be accounted (as they terme themselves) simple minded traitors, but simple

ple witted, and peruerfly conceited feytors, for dissoluing the sinewes of hir maiesties gouernment, most happy and quiet, if their importune, and blundring stirs had not troubled, and steined the same.

Defence against
Br. slanders.

To cleare themselves of this accusation, they turne and transforme themselves & their words into diuers shapes, and deuise diuers excuses. yet the wisest of them haue thought best to let the matter alone, least the more it is stirred, the more it would annoy them. one of the most simple of the companie (though in his owne conceite no small doctor) he standeth vp, and forsooth would smooth all the matter with a fewe faire words. but his defence is most naked and simple, and sheweth him (beside his dangerous opinions of the supremacy) to haue no great iudgement in diuinitie. first he alledgeth the opinions of others, as if companie rather then iustice should cleare them. these men he nameth, were nouseled vp in a popular state, and therefore no maruell, if they neither knew, nor acknowledged the right of kings, and princes. what is that to these men that are subjects to a prince, whose authoritie they discliame with more vehemencie then the other.

Lib. 5.

Secondly he alledgeth certaine glauering speeches of their owne, which reach no further then to giue hir maiesty power in ciuill causes. their new communion book giueth the *Queene* authority ouer al causes: but in al Ecclesiastical causes, he will not say. By *Dud. Fen.* diuinitie, allowed and commended by *Th. Cartw.* it is lawful for certaine *Ephors* or inferiour magistrates to depose the prince. and all that know the controuersie betwixt vs and the disciplinarians, do vnderstande, that they deny those points of the princes supremacy that I haue set downe. I haue not wrested (I do protest) their sayings, neither wil they (I think) deny their opinions. iudge then I pray you, when these are their opinions and sayings, what wise men they are that thinke, that their owne deposition can cleare them in their owne case.

In a certaine
Scottish Synode,
they that hold
the princes su-
preme govern-
ment, are de-
creed to be men
worthy to be
excommunicat
and giuen to
the diuell.

Thirdly they alledge the words of the statute most ridiculously, and make themselves iudge, what is lawfull, what vnlawfull. bicause the statute giueth to hir maiestie no authoritie but lawfull: for that they in their own opinion, thinke the points of hir supreme authoritie to be vnlawfull, they suppose, that it is sufficient, to excuse them. but they are not aware, that the statutes account all that which they giue to hir maiestie lawfull. and to take away al colour, when they wil defend the contrary, we will God willing prooue, that the same is lawfull by the word of God: and that most vnlawfully (to set vp a popular gouernment neuer heard of,) they impugne that lawfull authoritie, which the lawes of God and the realme giue to princes.

4 Like wise men, they alledge certaine speeches out of bishop *Jewell* of reuerend memorie his book, and somewhat out of maister *Bilsons* booke, who learnedly defend the princes authority against the Pope: as if it were likely that they should colour the disloyaltie of those that impugne the princes authoritie. but they can haue no defence in those mens writings. for all those points of the princes supremacie, which the disciplinarians do denie, they mainteine. a man may see what wisdom was in the author of that defence; who, because he saw scene and allowed, imagined that the same was to be holden for the publike faith of the Church of England, seeing many trifling bookes, as *Raynold the foxe*, and such like haue the same, which signifie nothing, but that there is nothing against the state in those bookes, and that they may lawfully be sold without forfeite, and that

that they are no libels, such as most of the platformers pamphlets are, which are therefore iustly condemned and disallowed.

Wherefore so long as they make the prince subiect to their consistoriall gouernment: Secondly, to their excommunications, and say that they haue power to giue the prince to Satan: and thirdly, giue power to their consistories and synods to make lawes, without any calling or authoritie from the prince: and fourthly, to decide all matters of maners and faith, and denie hir power to appoint graue godly and wise men, iudges and reformers of ecclesiasticall disorders, and to receiue appeales from all ecclesiasticall courts within hir realme: and fiftly, take away hir right of patronage paramont, and to nominate bishops: and sixtly, to enioy first fruits, tenths, and subsidies: and lastly, to dispense in certeine cases of lawe: so long these excuses are friuolous and ridiculous. let them yet denie these opinions wherewith I charge them, and I will for my part, hold them for reasonable loiall subiects.

In taking away first fruits, tenths, and subsidies, and contributions of the ecclesiasticall state from the prince, howsoeuer they meane to maintaine more ministers, it is apparant that they mean to abate a good third part of the princes reuenues. which they do with that boldnes, that they go not about to excuse it. nay, proudly they say, that the prince ought to lay off hir hands of that sacrilege. and *Th. Cartw.* would haue the stipend of ministers without charge. the disposing of the Church goods, they giue without question to deacons, a kinde of birds as yet vnpledge: but if once they might couer themselues with the feathers of the Church, they would soare aboue elders, as experience of former times may teach vs. therefore let them heerafter blush to commend their plats to the prince, whose reuenues they dissolue, and leaue hir open to the enimie in these dangerous times: or to the parliament, seeing they take away one of the estates of parliament, and refuse the iudgement of the parliament, which they giue to a conuenticle of marchants, artificers, and husband-men, guided by a youth oft times, without wisdom, learning, or experience. and let all indifferent men iudge, what subiects these are, that challenge immunitie of their goods, as did the papists, and take away so notable reuenues from the crowne.

The gouernment of the consistorie it taketh away the authoritie from the parliament in making ecclesiasticall lawes; it dissolueth the three estates, and taketh away bishops. finally, it maketh their lawes and proceedings subiect to the controulment of their synods and consistorie. For whatsoeuer they in their propheticall (as they terme it) or rather phantasticall iudgement shall thinke contrarie to the lawes of their discipline, that they presumptuously take vpon them to censure and disanull.

Most proudly the same marcheth vpon the liberties and priuileges of hir Maiesties subiects, and with one word vndoeth that, which with so much labour and blood hath been purchased. by the lawes of *Magna Carta*, no subiect ought to lose life, member, libertie, lands, or goods, but by iudgement of his peeres, and according to the lawes of the realme: but he that is excommunicate by the consistorie, is in danger to lose his countrie, his lands, his goods, and libertie; yea, is not allowed common succour of appellation to the prince, and no way to recouer the same, but by throwing himselfe downe, and submitting himselfe to their censures, and sustaining what shame and villanie they shall impose vpon him. to the prince they giue no appeale, nay, they make him their seruant and minister to apprehend

The Consistoriall gouernment abateth hir maiesties reuenues.

W. Tr.
2. reply.

The same incountrereith with the authority of Parliament.

The same is preiudiciall to the liberties of hir subiects.

Ordonances of Geneva doe imprison, and after banish him that will not stand to the Consistories order. *Art. 91.*

In Scotland
they that are
excommuni-
cate fare farre
worse.

hend and punish those that will not obey. they allow an appeale to the synod, but the same doth seldome meete, and the partie shall stil stand excommunicate, and some of the same that did excommunicate them, shall be their iudges in the second instance. lawes they haue none to direct them: but are ruled as they pretend, by their collections out of *S. Pauls* Epistles, which some expound one way, some another way, some diuers waies. by this means they haue made kings and princes stoupe where they rule, and against poore men do what they list, for that *John Morelly*, disputed in a certeine treatise, that the words *sell the Church* belonged not to the consistorie, &c. his booke was burnt, and the man excommunicate. two ministers at *Geneua*, were deposed and banished for speaking against vsurie allowed in that state. another was glad to flie, for speaking against vnleauened bread. and it is said that *Th. Cartw.* at *Middleburg*, would haue excommunicated a certeine marchant, that dealt sharply with his prentise a brother, that had defrauded him of great sums. excommunications flie out vpon euery light grudge, among them. compare the ecclesiasticall proceedings of this realme with them, you shall see nothing more reasonable. For no man may be condemned or excommunicate, but where the lawe saith, he shall be condemned or excommunicate. nothing more papall and vnreasonable, than their consistorial iudgements. for if they say, that any man offendeth against discipline or conscience, it is sufficient, although there be no law. Wherefore, if law be a king (as the heathen poet saith) and will a tyrant; and if that gouernment be best that leaueth lest to mens discretion: then let all those that esteeme their libertie, looke how they refuse a quiet gouernment, to submit their necks vnder the tyrannicall yoke of the lordings of the consistorie, that rule all by will.

Pindar.
Arist. Rhetor.

The fundamen-
tall lawes of the
land dissolued
by the entrance
of the Consisto-
rie, and diuers
other lawes
withall.

If this consistoriall gouernment be receiued; with our liberties, we loose also a great part of our lawes, and those not of lest moment, but euen the fundamental lawes whereon our state standeth. the vnion of the three estates of parliament is first dissolued: hir maiesties supreme power in ecclesiasticall gouernment remooued: the liberties of *Magna Carta* impaired: away goeth a great part of the statutes & lawes concerning hir maiesties reuenues, concerning the custodie of bishops lands and temporalities and eschetes during the vacation, concerning presentations by lapse, nominations to bishopriks, *Conge deslire*, concerning pre-munire against ecclesiastical persons that incroch vpon the princes iurisdiction, concerning dispensations, conuocations, and synods, heresie, and matter of religion, the statute concerning articles of religion and subscription, and the age of the ministers, shall be abolished. for they meane to make vs a new forme of religion, and to adde a part of the gospell, which they call their discipline, and deny & exclaime against subscription, saue to their discipline, whereunto they will haue men, both to subscribe and sweare. the statute of fish daies must depart: for it is contrarie to the platformers diet, that are no Friday men, and hold more of flesh than fish. the statute of first fruits and tenths, and all statutes concerning subsidies of the clergie, haue their conge: for the prophetical sentence of the disciplinarians hath determined these to be vnlawful exactions. al statutes and lawes concerning assurances, and limitations of leases of lands of bishops, and cathedrall churches, and ecclesiasticall persons, shall haue no great vse: for the deacons and elders make a vant, that they wil discharge al those matters themselves. all statutes and lawes concerning the dissolution of Abbeies, nunries, chantries, colleges, and concerning obites, lamps, lights, likewise concerning the fruits of spirituall

Ordon. de Gen.
Art. 14.

spirituall liuings during the vacation, shall cease; for that the lords of the consistorie haue otherwise determined of these matters, the statutes for collections to be made for reliefe of the poore, and the offices of iustices of peace in that behalfe are to expire; for that they hold this to be a part of the deacons office, which (they say) is profaned in these mens hands. all statutes and lawes concerning benefices, aduousons, tithes, vnions, and appropriations, preaching and administering the Sacraments, and vniformitie of common praier, likewise of excommunication for fighting in church and church-yarde, and other causes, for non residence, purgation, mortuaries, probates of wils, executors, administrations, mariages, sequestrations, dilapidations, citations, appeales, bastardie, incontinencie, vsurie, must be repealed, or rather annihilated: likewise all statutes and lawes concerning ordinaries or incumbents, or *quare impedit*, or *quod non permittit*: and generally whatsoever concerneth ecclesiasticall iurisdiction, or any ecclesiasticall matter or proceeding, must cease: for they meane to assume al these things into their holy hands, and purpose partly for the ease of students to make a short booke of statutes, and for ease of the Queenes courts, to decide these matters by the word of God, as they say.

Neither may the common lawes thinke to go free in this generall reformation. all writs to the bishop, as that of *quare impedit*, *quare non admittit*, of bastardie, and marriage in an action of dower, of right, of aduouson: all writs of prohibition and consultation & the rest, must giue place and depart, together with bishops themselves. the writ *de comburendo hereticum*, must hencefoorth come out of the fire and zealous consistorie. to make a sum of all, so much in all other writs as concerneth either the persons, lands, or liberties, and all pleas, answers, replies, rejoinders, which are proper and vsuall in these cases, the platformers (to remedie the tediousnes of the studie of lawes) dash out with their pen. so that as *Gnato* said to *Parmeno*, they may say to the common lawyers, *Ego te otiosum hoc triduo reddam*: for thirtie yeeres after we will prouide, that the common lawyers may go play. the students of law that know the rules of this new discipline, can tell what other lawes and statutes by the same are shaken, and dissolued. these came to view at the first search, in the books of assises, and terms, there is no lease, but it susteineth some losse, neither is their priuilege any warrant for them. if then that be true which is said commonly: *κακὸν ἢ κερμένον μὴ κινεῖ*, that is, stir not euery matter which is once settled for euery inconuenience: what reason haue the Iudges and gouernors of this land, to suffer so lightly those that would take away the good lawes of this land, being men that vnderstand neither gouernment, lawe, nor scarce common reason? They purpose (hauing dissolued most of the lawes of the land) to concur with the Queenes courts of Kings bench, and Common pleas. Chancerie needeth not, for they erect a chancerie in euery parish. all matters of treason, felonie, and trespassse (wherein there is breach of Gods law) they meane to examine likewise before their consistorie: yea if the Iudge do not right, he must answer before them. of which, who doth not see a world of contention, confusion, and slander, that will arise?

The common lawes abridged by the platformers, and repealed.

Where they reach, that a Doctor ought to be placed in euery parish to inform the youth, and others that are to succeed in the ministerie; they go about to make an vniuersitie of euery parish: but their deuise is like that mans fancie, that imagined he could drinke vp the sea. for where are rewards for so many doctors? where are so many learned men to be found? beside that, it is impossible to do it

The Queenes courts of iustice dissolued or crossed by the presbyteries.

Presbyteriall plats preiudiciall to learning, and the Vniuersities.

Helas gentlemen
why doe you
not send your
sonnes to pub-
like schooles &
Vniuersities, but
teach them in
priuate houses,
by factious
doctors?

The consistories
ouerthrow the
Ministerie in di-
minishing the
rewards of
learning.

The trouble and
innouation that
is like to follow
of the receiuing
of the plat-
formes.

in all, it is vnprofitable to attempt it in some, and direct against the priuileges of the vniuersitie, which permitteth not arts to be read in the countie. and good reason. for by studying in corners, many melancholike modelmakers, & church-cobblers may be made, but not one sound diuine: for schollers profit by mutuall conference, disputation, exercise, mutuall emulation and example, as much as by hearing & reading. but those helps they loose that teach in corners. There is but smal hope, that they would make learned men, or semblant that they meane any such matter, when taking away the liuings of the clergie, and hope of rewarde from the learned, they turne men vp to liue vpon pensions, and to stand to the curtesie of vnlettered elders and deacons; that thinke crusts too good for learned men. than which no greater hartburning can be to men of learning, and qualitie. what man that considereth this course, will send his sons to the vniuersitie, where hauing spent their patrimonie in learning, they shall returne home to liue vpon a thinne pension vnder the lordly dominion of marchants, clounes, and artisans, and so continue a beggerly life, vntill hunger hooke them out of the world, where they shall leaue a poore wife, and many poore orphans, to beg for their liuing? I do not a little maruell, that any that are learned should fauour this gouernment: but I see there are alwayes some malcontents that hope to rise vpon the ruines of others: and when they are out of hope to attaine that they iudge themselues woorthie of, would take all away from other that be in deede woorthy. This gouernment, it is also, & will be the decay of the Ministerie. we see it already in the Churches that be about vs: those that hope for the spoile wil not see it. learned men are prouoked by reward, by honor, by priuiledges. if the Ministers haue reward taken away, and liue in contempt, and be made the abiects of the people: few men of learning or qualitie, will enter that function. God worketh not now as in the Apostles times: he taketh not men from their nets & toll table, to teach in the Church. neither is it his will that they should gnawe their fingers, but liue vpon the altar: nor that they should liue in contempt, but in reputation. they that thinke otherwise, let them for euer be drudges of their consistoriall Elders: but wise men, let them take heede that they driue not the wise and learned out of the Ministerie, and let those that be in the Ministerie take heede, that they be not beaten with their owne rods, as they are in other places.

Neither is this deuise the wracke of the Ministerie onely, but a faire passage to further trouble, and innouation. for if the Ministers of the word (which are a calling most lawfull and necessarie, and haue warrant for their maintenance out of the word of God, against whose spoyle the prophet speaketh *Mal. 3.*) cannot keepe their lands and liuings, but they must be made a spoyle of seditious and factious Martinists, which hauing spent their owne, vnder pretence of religion, gape for the spoyle of others: let noble men and gentlemen, that haue far greater possessions and honors consider, how they can keepe their estate and liuings, from these greedie guls. there are many texts in scriptures against such as ioine house to house, land to land, and many strong proofes against oppression, couetousnes, and pride, and such like faults sometimes reigning in great men, which must come vnder the censures of the consistorie. *Cantw.* teacheth, that we ought to haue the same communitie that was in the Apostles times, at least so farre forth, that no man want. so that if the spoile of the Church now, will not satisfie their Elders and Deacons, and the poore, that is, such as are of the factious brethren: they that haue possessions, must either come to further reckoning, or

our

out must excommunications flie, the poore must be provided for, much more the Elders and Deacons; which (saith *Carw.*) were commanded to be maintained, notwithstanding the great pouertie of the first Churches. these texts which the platformers vse against the titles and liuings of Ministers, the *Anabaptists* vsed against their temporall Lords. admit they were vnaptly applied, so are the same against the Ministers: but yet those wrought dangerous effects in the heads of the multitude, and so they will againe, if the consistory (whose sentence they take to be the oracle of the holie ghost) do but so expound them; the common sort (as appeareth by the seditious actions of *Saturninus* and the *Gracchi*) are easily moued to embrace a new diuision of lands. if the Consistorie do but misconstrue these places, downe must the nobilitie go, vnlesse their sword serue them better, then the word hath serued the Ministerie.

They of the common sort that yane after the spoile of the Church, do not consider the small gaine that shall redound to them by it. they may see it among their neighbors, but that they looke not so far abroad, if they complain of charge now, when the Church beareth a great part; they would cry oh my backe, if they were put to beare the whole. and yet no remedie: for the countrie must be defended against the enemy, although all their liuing went to it.

The oppression of the commons likely to follow the enterainment of the new Consistories.

The mule that would not relieue his fellow (that fainted) of part of his burden (as the Apologue telleth vs) was driuen to carie the whole, and his fellowes skin too, in the end, they that haue knowledge can applie it.

They that haue lands or leases of bishops or cathedrall churches, if they change lords, they shall perceiue what difference there is betwixt them and their new lordings, whose consciences will digest yron, if once they be well inflamed.

What confusion will insue in mens euidences and titles, when the Consistorie shall haue made a new diuision of parishes, and what difficulties will arise about the bounds of mens lands, and in the limits of the commons, it is easie to iudge: when as now that parishes are exactly deuided, there ariseth vsually about such matters, no small contention. But it is no maruell if they that haue passed the ancient bounds of Scriptures and fathers, and care for no termes nor orders, but their owne fancie, litle esteeme the bounds of lands and right of mens inheritance. yet wise men that know what belongeth to gouernment, will haue care of it.

Confusion likely to ensue in mens titles and euidences where this gouernment is embraced.

To conclude, what are we to looke for in this new gouernment which is not yet directed nor restrained, put forward nor backward by lawes, but a meere confusion? the gouernors of the church & men of learning, are most shamefully railed at, and trode vnder foote: the common sort abandoning their trades, intrude into the gouernment, and from the butchers stall or raiers shop-board ascend to the highest tribunall in the church: and from the tribunall of Excommunication, returne to the mattocke, the spade, or their thatching ladder. Children in yeers entituled doctors, pastors and elders, shall dispose matters of religion and state. Sixe or seuen clownes or artisans shall be iudges of faith. for *T.C.* taketh them to be the church. will shall rule, and not law. men shall be driuen from their countrie by the malice of wicked men: and euery thing shall be ordered by fauour and pluralitie of voices, without regard of vertue, iustice or merits. all which disorders notwithstanding, yet they threaten, and that not with small words, that they will haue their consistorie, or else it shall come in by a meanes that will make all our harts to ake, which I confesse if any such matter should euer come to passe, to be in part true. For what Christian hart would not ake,

Confusion of state wrought by this new gouernment.

and whom would it not grieve, to see religion, iustice, lawes, and mens liberties trod vnder foote and ouerthrowen by these consistoriall deuises? but wise men will foresee the seditious attempts of mal contents, and godly gouernours will maintaine the cause of religion and the state, which vnder the pretence of religion, is vndermined.

Of the Consistories, and their vsurpation.

CHAP. 7. SECT. 6.

Wherein the imperfections of their platforms about their Consistories, are declared: First, in that they are not resolved vpon the parts, nor the president, nor his authoritie: and Secondly haue not set downe the age nor qualities of Consistoriall gouernors, nor the proceedings of the Consistorie, nor incountried finally with many inconueniences, which may proue the ruine of their discipline, and hinderance of the Gospell.

The strange imperfections of their deuises concerning the Consistorie.

*Sum. cap. disc.
Gen. inter epist.
Cal.*

HE that considereth the effects that are like to follow the gouernment of the Consistorie, will neuer be enamored of it: but if withall he do looke vpon the rudenesse and imperfection of the deuise, he cannot choose but detest it. they are not yet resolved of the parts of the Consistorie. some will haue deacons, some will not haue deacons: some will haue doctors, others thinke them an ornament or rather conuenient for their Consistorie, but yet esteeme them not necessarie. Concerning the president of the Consistorie, there is no small difference amongst them. some wil haue the pastor of the parish to be president, for that pastors are called *presidit*: others will haue any chosen by the companie to moderate. *Caluin* alloweth a magistrate to be president. some will haue him chosen but for one action, others for a certaine terme. How a consistorie that is to be chosen by the voices, at least by consent of the multitude, may be established, where most of the company is suspect for religion, or vnwilling to haue it among them, they cannot shew. what title a pastor that dwelleth in another parish hath to meddle in other churches, as to ordeine with the elders a pastor, vnles they make him either an archbishop, or an euangelist, or an intruder, they know not. How a lord that is chosen of the consistorie together with his tenants, may be restrained, that he ouerrule them not at his pleasure, it is a hard matter to set downe. Likewise to restraine the tenants that they excommunicate not their lord if he take excessiue fines or rents, or iniuriously put them from their farms.

These questions following are not yet resolved: of what yeers he must be that is called an elder, for to make a yoong man of 18. or 19. yeeres an elder, hath som repugnance in nature and grammar. likewise whether there be any precedence in the same order, or betwixt diuers orders, as betwixt pastor and elder, or doctor and pastor, or elder or deacon: and whether the president refusing to propound a matter, another may do it: or whether they may displace the president without cause, or with cause. we are in some paine to learne, whether the consistorie may proceed contrary to the lawes of England, if they deeme them repugnant to their discipline. and whether a prohibition being serued vpon their elderships, they meane to proccede that notwithstanding. and (bicause it were good that things were done orderly) whether those that dissent onely, or al the eldership is to be attached when they refuse to obey the prohibition: whether they may not censure the Iudges of England, if they prohibite the consistorie to proceed in a lawfull

lawfull cause. and whether they allow the Iudges to determine matters concerning Church lands or goods, or whether they meane to trie these causes in the Consistorie.

It is likewise a matter of doubt: the consistory determining against gods word or iustice, whether their sentence may be called the sentence of Christ or the holy Ghost: or by what reason an appeale may be admitted to the Synode, seeing there is no appeale from Christ, and how they can condemne the pride of popes, seeing they challenge to themselves this papall power, as if they were Christs vicars, and vndoubtedly possessed of Gods spirit, as director of all their Consistoriall actions.

It were a matter woorthy their consideration to shewe whether the consistory may punish one of another parish that offendeth with one of their parish, or censure the next consistory not doing their dutie: and to tell vs whether they may compell a man that sueth at the common law too rigorously to surcease his suites, and excommunicate him if he refuse. In what cases of mariages, testaments, pensions; and how far the consistory may deale, they shew not. they as yet haue set downe no rules how they meane to deale in censuring treasons, felonies, trespasses, for in al these cases they require publike satisfaction, yea notwithstanding the Queenes pardon.

Their rules concerning excommunication are yet vnperfect. they do not tell vs what faults are to be punished with excommunication, what not. If drunkennes, gluttony, couetousnes & such like (as som say) yet they do not declare what is drunkennes, nor what gluttony, nor what couetousnes. they declare not for what causes, nor in what sort they may excommunicate the Q. and Councel, nor whether the consistory consisting of 13. seauen may excommunicate sixe, they do not declare in what sort they will haue the magistrate to execute their sentence, whether vpon the parties body or goods, or both: what time the partie that is excommunicate hath to reconcile himselfe before he incur any losse, they declare not: what be the effects of excommunication they sparely tell vs. whether it be exclusion *ab omni actu licito*, that is, a debarring from lawful acts, or what, they dare not speake out.

A certaine Scot saith he deserueth not to liue on the earth that is excommunicate.

Concerning the maner and time of appeales interposed from the consistorie to the synode, and the charges and the keeping of records, their discipline is yet in their heads. where they make the people acquainted with their excommunication, they do not tell vs whether the people or greater part of them may reuerse it, or what they may do.

If they would perfect that which hath no forme, I would desire them to declare what officers they meane to haue to publish their excommunication, in case it needeth publication. likewise who shall cite offenders to the consistorie (for it is nothing seemly that the elders should be summoners also) againe to declare the forme of their assemblies, trials, proceedings, sentences, and execution of sentences: and lastly, who shall write their acts, and such like. which matters if they be not resolved, will breed many quarrels.

All which particulars being not yet resolved, nor scarce mentioned either of our platformers or the ordinances of Geneva, or the articles of French discipline: I say their discipline is *tanquam statua in ligno* (as Logicians call it) that is, a worke perfect in conceite. Further, seeing they can not resolve these things out of the word of God: I conclude that their discipline both is borrowed, and must be bo-

rowed other where then out of the word of God, and yet al vnperfect too.

Wherefore considering that the consistory is an office deuised by man without institution, commendation, or precedent of Christ or his Apostles, not practised nor knowen of antiquity, and that it dissolueth the orders left by Christ, & bringeth in a new forme of gouernment, preiudiciall to hir maiesties lawfull authority, the reuenues of the crowne, the estates of the parliament, the liberties of the commons, the lawes of the realme, the courts of ciuill iustice, the priuiledges of the Vniuersities, and vtterly ouerthroweth the Ecclesiasticall state, which hath lawfull authority from God, and without which the Church would come to confusion: and further, seeing their plats and deuises concerning the same are so imperfect, that if all their brains were put together, they could not supply the wants of it: although I say nothing, euery one may gather this conclusion, that the same with the authors of it is to be reiected and repelled. which may serue to all platformers, deformaters, admonitors, libellors, and mal-content Church modellors, and discipline forgers for a full answer; to all moderate Christians and subiects for a sufficient satisfaction in this controuersie.

Of Conferences, and the nouelties of them.

CHAP. 3.

Wherein the causes, why conferences are to be refused, are set downe: First, for that there is no rule, nor Scripture for their institution. Secondly, no practise of them in the Apostles time. Thirdly, no use of them in the ancient Church. Fourthly, for that they innade the iurisdiction belonging vnto the magistrate & ministers of the word. Fifthly, for that the same is a confused gouernment. And lastly, contrary to their plats and rules. The same reasons that make against the consistories, make also against the conferences, and their imperfect platformes in that behalfe.

FOr that Synods do not often meete, and diuers causes require present helpe; therefore haue the disciplinarians deuised these conferences to supply the want of synods, and to take order for matters, that in consistories can not be determined. Whence the same hath his originall, by what authority the same commeth in, by what lawes the same is moderated, it is no maruell if we know not, seeing the authors of these deuises are ignorant of the same themselves: whereof fewe mention conferences, and those that mention them, are able to say little of them.

1 The same we haue iust causes to refuse: and if they belecue their owne rules, themselves wil not long vige them. First, for that the same hath no original from *Christ* or his apostles. They themselves say that those offices which *Christ* hath appointed for the gouernment of his Church, are mentioned, *Ephes. 4.* and *1. Cor. 12. 28.* but there is no inkling nor signe of any conference. The pastors office will not serue to hide consistories, conferences, and synods. The apostles committed the charge of the church to their successors, the godly bishops: and so they appointed *Timothy* at *Ephesus*, *Titus* in *Crete*, *Epaphros* at *Colosse*, *Marke* at *Alexandria*, *Linus* at *Rome*, not so much as mentioning any conference.

2 Secondly, the practise of the apostles, which is reported in the holy storie of their acts, and to be gathered dispersedly out of their epistles, doth not allowe, nor mention any such conferences. the whole storie doth mention other gouernours.

Thirdly,

Of the conferences, no institution of *Christ*:

Nor practise of the apostles:

Thirdly, there is no step of conferences found in antiquity. nay the same doth allow archbishops and bishops generally; which because the disciplinarians will not seeme to neede, they haue deuised these absurd conferences: absurd I iustlie call them, that (of those that will seeme to frame all according to Scriptures) are deuised contrary to the institution of our Sauour, his apostles, and all antiquity.

3
Nor of anti-
quitie.

Fourthly, the same taketh away the lawfull authoritie, which the godly magistrate, and vnder him pastors and bishops, haue in the church of God, being the apostles successors; and without authority vsurpeth power to chuse pastors, to depose them, and to compose matters, hauing no authority, nor president out of the word of God, or ancient histories.

4
The autority of
conferences
ouerthroweth
the pastors and
churches iuris-
diction.

The same bringeth in a confused popularity, odious to those that know the experience of it, suspect to all those that consider it. for how is it possible that they should agree, that know not what to do, nor how to do it, nor by what authoritie they may do it? and how can they archieue, and compose matters, that by lawe haue no iurisdiction, nor can shew any originall or president of their dooings?

5
Conferences
bring in confu-
sion.

They that denie archbishops power out of one parish, how can they allow inferior pastors iurisdiction in diuers parishes? how can they deny that which al antiquity affirmeth, and affirme that which al antiquity denieth, if they had respect what to affirme, and what to deny?

Lastly, this conference doth ouerthrow most of their models and platformes: for if the consistorie hath power to chuse their pastor, and to determine all matters, or else the synode; then is the conference superfluous, and hath no authoritie. If the conference be an officer, then is their rehearsall of offices imperfect; then is it lawfull for man to erect new officers; then hath not the consistory and synode that iurisdiction, which they giue vnto them, and say that *Christ* hath indowed them with the same.

6
Conferences
can not stand
with their owne
platformes.

All those reasons that are alleged against the consistory, for the most part may be alleged against conferences. they are new. they inuade the iurisdiction of other pastors, and breake the limits of parishes. they bring in schisme and diuision, when no man hath any certaine gouernor to controll him. they bring in confusion, for no officer knoweth what to do. The parts of the body (to vse their owne similitude against them) do not keepe their office and station. the conference leapeth into the seate of the synode, as if the shoulders should aduance themselves about the head. the same inuadeth the place of the consistories, as if the elbowes should settle themselves about the heart. and euery part runneth out of square.

The reasons
that haue been
alleged against
the consistory,
make against
conferences

Finally, their deuises concerning conferences, are imperfect. the parts are not prescribed, nor the limits, nor the authoritie, nor the forms of their proceeding, and (which is most absurd) these conferences, they are like a dismembred bodie, without a head, and by consequent, without wite: and therefore we returne them to their first deuisors, to set downe order concerning their conferences; least while they thinke to set order, they bring all matters into disorder. These conferences are not much spoken of by our platformers, till of late, in their newest platforme; but I haue added them out of the *French* gouernment, that you may see when their discipline hath all hir parts and members, that it is not as they make hir, a faire woman seemely girt, but a mishapen bodie without forme or beautie, or any bond of wisdom or gouernment, to gird hir or adorne hir.

Carrv.
L. Tom.

Of their Synods and their nouelties.

CHAP. 9.

The forme of their new Synod is declared to be neither apostolicall nor ancient, and therefore to be reiected, especially being preiudiciall to the prince, to the people, to courts of iustice no lesse than their consistories: lastly, the proceeding is proued to be contrarie to their platforms, yea most ridiculous, very imperfect, and defectiue.

THe beginning of Synods, we confesse is ancient, and the vse necessarie, that consent and vnitie throughout prouinces and nations, may be preserued and maintained. and we mislike nothing more, than that diuers of the disciplinarians haue them not, as they of *Geneua*: and others haue but lately taken them vp. for the *Admonition* and *Th. Carr.* (their champion) required them not at first. now he and certaine of his followers vpon better aduise-ment mention them, and seeme to allow them. and which deserueth most re- prooffe, in stead of a forme of ancient synods vsed in time past, they haue brought in a newe deuice of their owne, which hath nothing of ancient synods, but the name and shadow: so that hoping to finde a great treasure, we haue encounte- red with nothing but a few char-coale.

The new synods vnlike to apo- stolicall synods.

This synode deserueth no credite: First, for that it hath no testimonie of apo- stolicall times. The synode assembled at *Ierusalem*, consisted of apostles and el- ders, that were ministers of the word. These discussed and tried matters of faith: these met (as *S. Luke* saith) *ἵνα θεωρήσωμεν*, that is, to consider of these matters. Dea- cons, and the people intromitted not, but submitted themselues. Now (as mat- ters go) our lay elders, doctors, and deacons, will haue deliberatiue & decisiue voices, and will be two to one pastor in the synods. The people challengeth a consent, and these ouerrule all. Bishops which succeed in lieu of the Apostles, they haue not. This meeting of the apostles was extraordinary, vpon occasion, these will make their synods, at least the prouinciall, to be ordinary & set courts.

Vnlike to an- cient synods.

Secondly, the same is of a forme diuers from all ancient synods, and councils. The synods of ancient time consisted of godly bishops, assembled by the princes commandement, and gouerned by the prince or his lieutenant. whose acts were confirmed and ratified also by godly princes. which is confirmed both by the councils of *Nice*, *Ephesus*, *Constantinople*, *Calcedon*, and diuers other, both generall and prouinciall councils. These late synods consist of certaine ministers, and merchants, and men of occupation: as for example, knitters of caps, heelers of hose, and coblers of shooes, as if religion were to be patched & peeced together. who if most voices may carie away matters, will not sticke to sell away religion for a *sous*. These come together without princes commandement: they desire no ratification of king nor prince: they chuse a moderator, such as themselves like: and talke not onely of ecclesiasticall, but politicall affaires, yea, take vpon them to rule kings and princes.

For he hath no authoritie, say they, in the church.

In Northamp- ton shire, a mo- derator was chosen by the play, called, *Primus, Secundus*.

Thirdly, it is a matter preiudiciall to the prince and state, and contrarie to the lawes of this realme. It is dangerous that multitudes should meet without the princes knowledge. and in this land no synod ought to be called without the princes writ. how dangerous it is our neighbors feeble, and if God had not pre- uented some attempts of the disciplinarians, this church might haue rued. and how

how can it be but dangerous, when the synod may make lawes, and excommunicate princes, as they hold?

New synods prejudiciall to the prince & state. Prejudiciall to courts of iustice, and to the commons.

Fourthly, these new synods incroch vpon courts of iustice, with whom in all matters, wherein they pretend breach of Gods law or conscience, they meane to concur. The same treadeth downe the liberties of subiects, who are bound to answer both before ciuill iudges, and before consistories and synods, and may not appeale to the prince. The same will be very chargeable for poore ministers, and troublesome: for twise a yeere they wil haue prouincial synods. so that those that speake against *non residence* so bitterly now, are content their pastors should be *non resident* twice in the yere, perhaps three moneths together, & al little ynough, if all appeales from consistories and conferences be to be made to synods.

Fifthly, the proceeding of synods is most slow and tedious: for if an appeale lie from the consistorie to the synod, from a prouinciall synod to a nationall; if a nationall synod meet but once in twentie yeeres, when will the cause come to conclusion? especially when the causes of ten thousand consistories shall be appealed thither, whereof every one will giue griuances ynough.

Sixtly, it is absurd to make a college of iudges consisting of so many as all which cannot iudge, and some can not heare. Of iudges painted without hands, I haue heard: but the president of iudges without eares, is but now found in the synods. Some will excuse this by sending deputies to the synods: but what commission they haue to chuse deputies of prouinces, I desire to know.

The proceeding of Synods is most iniurious: they that are iudges in the consistorie, are iudges likewise in the synode prouinciall. While few acts or depositions are recorded in the consistory, how easily shall poore men be ouerborne by those, that contrary to law, are iudges and parties? the party that is excommunicate in the consistorie, is not absolved in the synode, till the cause receiue end, so that to saue charges, the best course is patiently to beare the first iniurie.

The iniurious proceeding of synods.

How ridiculous will it be in the eies of the common sort, for the highest iudges of the church to creepe out of some smokie alehouse, in that towne where the synode is assembled, and from thence to goe on his feete, faire and softly home? Is it not absurd that they that take vpon them to dismount princes, haue not allowance to maintaine one poore palfrey, on which they may mount themselues, when they goe to synods? How ridiculous is it for marchants that sell a farthing woorth of mustard, and tailers, and laborers that worke for fixe pence a day, to pronounce the highest sentence in the Church, and from the seate of iustice to step behinde their banke, and sell mustard and oatmeale? Would it not be a parti-coloured religion, thinke you, that should be made by men of motly coats? For this cause, the *French* discipline, better framed then our platformes, saith that the Church-aldermen may not giue deciding voices in matters of religion.

Their proceeding in synods would be laughed at of the common sort.

The same is contrary to their owne rules of discipline. for if the sentence of the consistory be the sentence of the Holy ghost, what hath the synode to doe to reforme it? If every pastor be to rule within his parish, why do the synods crosse his gouernment? If all Church gouernors are to attend their owne flocke, what haue the synods to do with other mens flocks? and if no man may haue rule of the ministers of a prouince, what hath the moderator to doe to put men to silence, and propound what and when he listeth in synods? Thus while they refuse a settled gouernment, they fall from one absurditie into another, and every day change opinions; neuer resting vntill such time as they returne to their wits, and in

Their rules concerning their synods are contrary to the rest of their platformes.

The synode not
borrowed from
the *Jewes*.

The synodical
gouernment
confused and
imperfect.

Lern. disc. and
all those that
will haue the
consent of the
multitude.

in effect, returne to the orders of our Church, and onely change names and termes, because they would seeme to be the wisest men of their liuery. Some there be that would borow their synods from the *Jewish* church; but that is the ruine of the synode. for of the ecclesiasticall presbyteries of the *Jewes* we do not finde that any one general assembly was compounded as they haue framed of their consistories, one synode. the high priest was alwaies chiefe minister, vnto whom they haue nothing answerable in their synods.

The gouernment of the synode, not being limited nor distinguished from that which the consistories and conferences challenge, must needs prooue confused.

To conclude, there are so many things in this gouernment not determined, that if nothing else were, yet it would be put backe for the manifold wants and imperfections of it. If a moderator of a synode may be chosen for a yeere, they can not shew why the office of archbishop is not lawfull, seeing there is no difference in the synode, but that the one is for the life; the other for one time, or a yeere: and things simply vnlawfull, are not for an houre lawfull, vntill they will allow a man to be leud for a spirt, so he be honest afterward.

They are not yet resolued of the parts of their synode. some will haue deacons: some content themselues with pastors and elders: some will haue elders to speake: others (as they in *France*) when matters come to decision, place the elders for cyphers in the synode, and will not haue them to decide matters, but heare what the pastors will say.

How many ought to meete in euery synode, and at what times, and places, they haue not yet determined: neither doe we heare as yet, whether the multitude of euery parish (which some make a part of the synode, and will haue their consent) may send deputies, or must go thither themselues.

Whether the acts of the synode be good, which are not confirmed by the people, and of what parish this people must be, and whether the people of one parish may confirme the acts made concerning other parishes, *Th. Cartm.* I trust, will tell vs in his next new platforme: at what time it may please him to shew vs by what authoritie, and in what sort they meane to alter the limites of parishes, and what limitation and diuision he will make of synods, and what synode it is that hath authoritie to proceed against the *QUEENE* and Councell, and other officers of hir housholde. for I trust they will not make hir subiect to the iurisdiction of euery consistory and synode prouincial, as *W.T.* in his *Eccle. discipline* seemeth to meane.

They haue not yet declared vnto vs, the maner of proceeding of their synods, whether by citation, or arrest; nor whether they may excommunicate the whole consistory, or a whole towne or corporation, or whether they meane to examine witnesses, or to proceede only vpon confession, or in cases notorious, or who shall write and keepe the acts of the synode, and what the title of his office shall be. they shew not what expedition they meane to make of appeales: for if from the consistory to the conference, from that to the synode prouincial an appeale may be made, and thence to a nationall; their causes will be spunne forth to a faire length. they cannot shew by what law he that sate iudge in the first instance, should be iudge againe in the synode.

They doe not set downe any rules, whereby those that are wronged in synods, may hope to haue redresse. Generally, they determine not by what lawes they meane to proceed; which is a great presumption against their synods. for if men be gouerned by lawes, beasts by their appetite; it will prooue a brutish proceeding,

ding, if there be no lawes prescribed.

Let them therefore set downe a forme, that we may know whether the synode may impose taxes for the maintenance of their pastors, doctors, elders, deacons, or other necessities of the Church; and whether it may reuerse the sentence of ciuill iudges, pronounced against good conscience, and whether they may compell the prince and hir officers to execute their sentences and decrees, and by what writ.

Neither do they shew by what law a man may be imprisoned for speaking his minde in the synod: nor for what causes a mā deserueth to be shut out of synods: which matters, by their silence, we deeme to be hard, and almost inextricable.

Wherefore, as we allow godly synods, of bishops and ministers of the word, assembled by the authority of the prince, and directed by lawes long approoued: so we protest against, or rather detest their synods assembled without authority, & consisting of merchants, and men of occupation, which presumptuously take vpon them to patch and botch vp discipline. and we deny that any such is to be admitted, as wanting confirmation of Scripture and antiquitie, and being preiudiciall to hir maiesties royall authoritie, and to the liberties of the people, and a deuice confused and imperfect.

Repetition of the arguments against the new synods.

Of the Confirmation, consent, and authoritie of the people in matters of the Church.

CHAP. IO.

Whereas the platformers are still talking of the confirmation, consent, and authoritie of the people in Church causes, the same is heere prooued to be contrary to the word of God, the practise of the Iewes, the use of the Apostolike Churches, their owne platformes, and al good gouernment, finally, combersome, chargeable, and imperfectly described.

Were it, thinke you, any masterie, to driue the disciplinarians into straits, that of themselves, when no man pursueth them, run into so many absurdities and contradictions? it should seeme no, by their newe conceits concerning the people. for although they had no cause to mention the people, making them no officers in their newe Commonwealth; yet, as wanting memorie and iudgement, they cast out words, which if they maintaine, the same is like to prooue, not onely a braue officer, but also the supreme gouernour in their new church discipline. and good reason they haue, that depend vpon the peoples applause and wils, some way or other to win the peoples fauor.

One of them saith, that a chiefe point for moderation of the elders authoritie, *Lern. disc.* in such sort that their sentence may be the sentence of the church, is this, that when the consistorie hath trauelled in examining of causes pertaining to ecclesiastical discipline, and agreed what iudgement ought to passe vpon the matters, they propound it to the whole multitude, that it may be confirmed, and at *Geneua*, *Ordon. de Geneua* being a popular state, the people was made acquainted with their ordonances.

Now if the last allowance and confirmation of sentences and iudgements, without which they are void, (as it should seeme) be a high point of souereignty; and if he that confirmeth the sentence, hath authority aboue those that onely examine and giue counsell: then is the peoples iurisdiction and authority aboue the consistory, as the prince that confirmeth is aboue his counsell that aduise

what is to be confirmed. *Th. Cartw.* goeth one point of the compasse further, and saith that the people by *Christs* purchase and grant, hath right to giue voice in the election of ministers (as hath beene before declared) which is another point of souereignty consisting in the election of the chiefe officers of the church. Others minse at the matter, and say the people must be present, and dare go no further for very shame. *Beza* in excommunication, thinketh it sufficient, if it be inflicted *Conscia multitudine*, the people knowing of it. yet in most matters at *Geneua*, the people know iust nothing, but in woonderment behold the diuine sentences of the holy Consistorie. these therefore are but colours cast to shadow the deformitie of popular gouernment established by the former opinions. for if the peoples presence at actes be required, and yet the same hath no power to allow or disallow, but must perforce consent; then were it a bondage: if their presence be required to no purpose, then were it a mockerie. If they be required that their acts may receiue strength, then hath the people supreme autoritie. and so that saying taketh place, that wise men debate matters, and simple people determine. for he that seeketh for iudgement, wisdom, discretion, constancie in the multitude, he rather imagineth what ought to be, then what is like to be. and therefore seeing beyond all reach of reason and autoritie, they would make not onely the assemblie of the learned, but hir maiestie and the states subiect to the contollement of the rude multitude in the gouernment of the Church: the autors are to be reputed witleffe, their platforme fencelesse.

Aduer. Eras.

λέγουσι πρὸς τοὺς
ἐκκλησιαστικοὺς ὅτι
οὐκ ἔστιν αὐτοῖς
δύναμις.

The peoples supreme confirmation or consent in Church causes, is contrarie to the word.

It is contrary to the word of God, that giueth the gouernment of the Church to the prince, and to godly bishops and pastors. the people is euery where commanded to be obedient and subiect to the prince, *Rom. 13.* & *Ti. 3.* to their pastors and gouernors. *Heb. 13. 1.* *1. Pet. 5.* the people though present in Synode *Act. 15.* yet had no autoritie to confirme or giue voice, but was there to receiue direction from their gouernors. otherwise that example had been contrary to the former rule. The Apostle prescribeth orders to the *Corinthians* which were not receiued bicause of the peoples allowance, but by reason of his Apostolical autoritie. the same giuing commandements to *Timothie* and *Titus*, yet no where required either presence of the people or their allowance, or that *Timothie* or *Titus* should do things by the aduice or consent of the people: which if it had been required, then would neither the Gospell nor order haue been receiued.

Contrarie to practise of the *Iewes.*

This proceeding is diuers from the practise of the people of God, and their gouernment. God gaue lawes by the ministerie of *Moses* for the gouernment of the Church established by his power, not receiued by popular suffrages. The Princes and Iudges appointed officers. *Moses* consecrated *Aaron* and *Eleazar*. *Samuel* made his sons Iudges. *Dauid* chose out of the most sufficient of the *Leuites* and made them Iudges and gouernors beyond *Iorden*: which example *Iehosaphat* tracing, appointed iudges and officers throughout all *Iudah*. where the people confirmed the acts of princes, they cannot shew. yet was the gouernment of that people sometime aristocraticall, and in the times of the *Maccabees* almost popular, and therefore not in all things to be followed.

Ioseph.

The confirmation or consent of the people not required in ancient Synods.

Thirdly it is direct against the orders of the primitiue Church. the Emperors confirmed and caused the acts of synods to be receiued: let the disciplinarians shew where the acts of the *Nicene*, *Ephesine* or other councill were confirmed by the people, nay where they were propounded to any such purpose. In the time of persecution, the bishops gouerned the Church as long as good order was obserued:

ned: if the people preuailed, it was by tumult and sedition.

Fourthly, the souereigne power of popular confirmation of Ecclesiastical acts is contrarie to their rules of discipline, which giueth souereigne cognition and decision to the synod, of which the people is no part: and placeth gouernment in the officers of the church, among which they spare the people no place. much standeth it them vpon to looke that the people incroch not too far. if the people be vnderstood by the Church, *Matth. 18.* then is there no place for the consistorie, and *per consequens* away must doctors and elders go, *tanquam milites expuncti ex centuria*, as soldiers or rather as officers wiped out of the roll.

The same contrarieth their rules of discipline.

Fiftly, it is most absurd, and contrarie to all good gouernment holy and prophane, old and new, to giue the hearing of causes and last confirmation, or resort of iudgement, to the confused multitude. neither was it euer practised in the confused popular state of *Athens, Thebes, Megara*, or other popular common wealth. only I read that the people of *Gaunt* called foorth *Iaques Dartuel*, and would haue the hearing of his accounts, and that the people of *London* would haue a reckoning of the *Stapeltons* in the daies of *Edward* the second, but the same was a seditious and disorderly proceeding, and cost the accomptants their liues. of which I do not thinke that the disciplinarians will borrow any precedent.

Confirmation of Ecclesiastical matters is absurdly giuen to the multitude.

The deuise is very combersome and inconuenient, if not impossible. for although the people of a citie may assemble, yet hard it were to gather all the multitude of a shire: and were they assembled, they would not easily agree, and perversly would they iudge. if the deputies of parishes might serue, then is not the multitude required: if a part of the people were sufficient to confirme acts, then might one parish decide matters belonging to another, one countrie to another, as if we in *England* should decide matters pertaining to the church of *France* or *Scotland*. of which it would follow, that pastors would be thrust vpon parishes without their consent, although *Th. Cartw.* thinke contrarie.

6
The same is cumbersome.

How chargeable it would be we need not cast, fith such things cannot be: but if any such thing should be attempted, it would be chargeable for the countrie. For how should poor men liue, that forsaking their trades are ranging to synods? how should the ground be tilled, and domesticall busines dispatched? must both house and common wealth be dissolued, that these new fancies may take place?

7
Popular confirmation chargeable.

It would further be dangerous. for such a huge multitude as is required being assembled, is more likely to do any thing than to reforme the Church. but sure it would be very ridiculous, if the base sort of the people leauing the shuttle, the plough and spade, and shop-boord, should busie their heads in discussing of matters of religion, and gouernment. for I do not thinke but they must haue leaue to talke of such matters as the disciplinarians will haue them to confirme. the matter is so intricate, that the wisest platformer cannot find the ends of these knots. That which deceiueth them, is that they do not distinguish betwixt the chiefe of the people and the common sort, that they esteeme that the common sort of our people, which is so rude and ignorant, is able to do that the people did in the first Churches, when for building of the Church, extraordinarie gifts were powred out vpon the people: and finally, for that they indeuour to bring our Church gouernment to that of *Geneua*, which is a popular state, and popularly gouerned.

The same is dangerous.

As yet the timber of this part of the platforme is very rough hewen, and not squared: they haue not set downe what number of people, and of what parishes will serue to confirme the acts of a synod. they haue not yet declared vnto vs

The imperfection of their plans concerning the

*Cod. de sum. tr. &
fid. cath. l. 1.*

ters compounded. the Emperors *Gratian*, *Valentinian*, and *Theodosius* made a law of the worship of the holy Trinitie, and of the Christian faith.

Ansgisus.

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Thirdly, if Religion & lawes flourished, princes especially were blessed of God, and praised of men: Ecclesiasticall Consistories we find none. and priests were not further charged to see the people walke in Gods lawes, the teaching of it, where they were punished for the peoples transgressions, if they taught law, or were commended for the good order of the church & comon-wealth, we see not.

Fourthly, the prophets of God were not sent to the priests, that they should see princes and people obserue Gods commandements: but they were sent to princes, that had power ouer priests and others. neither did that power cease vpon the publication of the Gospell. for Christ Iesus came not to dissolue the law, nor to abrogate the authoritie of princes. he saith, that what is due to *Cesar*, is to be giuen to him; and the Apostle willeth all men to be subiect to higher powers, and to honor the king. and the king is Gods minister, for the maintenance of the Church. *Isai* doth prophesie, that Kings shalbe the foster fathers, and Queens the nursing mothers of the Church. which is not in executing the commandements of others, but in prescribing what is conuenient. yea, although in the Apostles times, when the Emperors were heathen, the Apostles did gouerne the Church: yet had they no power to command princes, nor did they throw out their excommunications against them, but taught others to be subiect, and shewed it by their owne example.

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*August. de cor-
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Further, as princes themselues did gouerne; so they appointed vnder them gouernors for the direction of Ecclesiasticall causes, and remooued those that euill demeaned themselues in their gouernment. *Samuel* appointed his sonnes iudges. *Dauid* of the *Leuits*, chose out fit men for gouernment, and placed them in the countrie beyond *Iordan*. *Iehosaphat* of the priests and *Leuits*, and chiefe of the families, constituted a colledge of iudges at *Ierusalem*. *Ezra* by commission of the king of *Persia*, receiued power to appoint iudges and officers according to his discretion, which was also likewise done of Christian Emperors in their times.

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whether the people can set order without the synod or consistorie. they haue not prescribed by what rule the people assembling together shall be gouerned: they will percase set that downe in space. they cannot shew how the people assembling in synods twise euery yeere, and weekly at consistories, their poore wiues and children shal be maintained, while they are brabling about idle questions, which they vnderstand not. they are vncerteine whether most voices, or the best shall ouerrule matters, *tanquam in centuriatis comitijs*. whether such acts be void as be not confirmed by the people, they affirme nothing. they tell vs not to what purpose this assemblie or confirmation is made, if the acts be good otherwise: nor if any sedition arise, who shall appease it. for excōmunication is no defence against drawn swords. Infinite matters there are, which though not now thought vpon, yet will prooue infinitely troublesom, if they should come to execution. the more you consider the matters, more euidently you may see the confusion of their broken conceits. which notwithstanding, if they cannot haue; they speake very big, and threaten broken pates. but for any consent that I can conceiue will be in the multitude, or any agreement that is in their platforms: I thinke they are more likely to breake one anothers pates.

When either thou hast more leisure to heare, or I to report the storie of their platforme, thou shalt heare more. in the meane while this is sufficient to giue thee a taste of the confusion and disorder, which they would worke by their new discipline. now let vs proceed to speake of that wrong which they offer the Christian magistrate.

Of the godly magistrate, and his office in the gouernment of the Church.

CHAP. II.

Wherein is declared what wrong the disciplinarians offer to the Christian magistrate, whom they shut out from all office of gouernment in the Church, and place last of all in their platformes, and behinde all their officers, whereas the highest gouernment of the Church is proued to belong vnto him: First, for that to him it belongeth to set orders and Ecclesiasticall lawes: Secondly, for that he alwaies commanded and gaue speciall directions in those causes. Thirdly, for that he appointed commissioners and officers for Church gouernment. Fourthly, for that he had the soueraigne iudgement and last appeale in Ecclesiasticall controuersies. Fifthly, for that he had right to dispose of Church goods. Sixthly, for that no Eldership did euer practise this, vnesse it were by the kings commission, or were chiefe magistrates, as the Sanedrin at Ierusalem. All this is proued by the word of God, the histories of the Iewes, and practise of the ancient Church. Lastly, the reasons to the contrarie are answered, and the generall discourse concluded.

THus you see the building and braue worke of discipline finished, and, as the disciplinarians conceiue, brought to perfection. their ground work is laid vpon their fise diuers officers. the descriptiō & delineation of euery mans function and dutie doth answer, as it were to wals, sollars, & rooffe. the people like a souereigne commander, is placed in the top and ridge of this worke to ouerrule all, neere to the chimney, that they may be perfumed with some authoritie. The Christian magistrate, as a thing vnneccessarie, is scarce named and mentioned, and that after the distribution of all offices and bestowing of their blessings, and finishing of the worke. some leaue him out of their platformes:

formes: others place him for no great purpose, and lesse honor: for what honor can be in seruice? the charge they giue vnto him in their building, is no better than the place of a common laborer, that beareth mortar and stones to serue the masons. they make him the executioner of their sentences & decrees, and place him as it were sentinel, to keepe watch without the church, while the lords of the consistorie are within either discussing of matters, or sitting idle at the helme. a bare name of authoritie they giue vnto him, viz. to compell the consistorie or synod to do their duties: but neither do they giue him power to iudge, nor allow him to intermeddle, so long as they say or thinke they do their duties, which power the papists call *Potestatem facti*, or rather, seruice without power.

They say the Church was perfect in all hir members, before there was any Christian magistrate, others say, the Church flourished most without him. so that after all their plats ended, they put the magistrates authoritie, as it were in the bottom of the lease, containing their last will for Ecclesiasticall gouernment. Which howsoeuer other things hang together, doth very well agree with the rest of their deuise. for if the magistrate haue soueraine iurisdiction in ecclesiasticall causes: then hath not the consistorie, nor synod, nor people such prerogatiues as are pretended, and contrariwise. for nature admitteth neither two heads, nor two beginnings. Of the consistoriall incroachments we haue heertofore discoursed. now we are to prooue, that the soueraine externall gouernment of the church, doth belong to the Christian magistrate, whom the disciplinarians most iniuriously wrong, and disloyally impugne, when they giue it to their consistories, synods, and to the people.

The souerainty or chiefe gouernment in the Church, as it is heere on earth, and externally considered either wholly, or especially, doth consist in making of lawes, and disanulling them; in commanding, and not being subiect to the commandement of others; in appointing the principall officers or gouernors, and in supreme iudgement. but these matters, as they belong to the prince: so they belong to no others, as appeereth both by the practise of the kings, and princes of the people of God, and by the histories of godly emperors.

* The lawes concerning the gouernment of the Church, were deliuered vnto the people of God by *Moses*. when the same was for certaine matters to be altered, king *David* gaue orders and directions. the same authoritie was practised by *Salomon*. all things concerning the tabernacle, were appointed by the ministerie of *Moses*. all orders concerning the temple, by *Salomon*. When the brasen serpent grew offensive, the same was broken downe by *Hezekiah*. there came no direction to priests, much lesse to any supposed consistories or elderships.

* Ecclesiasticall lawes & orders alwaies were appointed by godly princes and such as had authoritie vnder them.

If they say this power was extraordinarie; let them shew against what order and what law or custome the same was vsed, and how that can be called extraordinarie, that God commanded and allowed from time to time. let them shew to whom the same belonged by order, or custome, and shew where the same is to be found.

The Christian Emperors both had, and exercised the same authoritie. *Constantine* gaue strength to the canons of the *Nicene councill*, concerning externall order. writing to the Bishops and people, he declareth, that the doctrine of *Arius* is vtterly to be remooued; and in an Epistle to the Churches, decreeth that Easter is to be celebrated, according to the decree of the councill. *Eusebius* doth report of him, that by his labor, orders were obserued, and Ecclesiasticall mat-

Socr. l. i. c. 6.

*Cod. de sum. tr. &
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Tit. 3.

1s. 49.

August. de correct. Donatist. cap. 13.

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that he deposed *Syluerius* and *Vigilius*. but where any Consistorie deposed, or did chuse any gouernor of the Church, the place is not yet found. what boldnes then is it, to take from princes that power which they haue alwaies had, and to giue it to those, of which we haue heard but late newes, and are assured they neuer had that authoritie in ancient time?

Princes iudges
in Ecclesiasticall
causes.

Jerem. 26.

Exod. 18.

Giue iudgement
to the king.

Resteth now the supreme iudgement in Ecclesiasticall controuerfies. wherein, as princes haue iudged of bishops and priests: so it cannot be shewed, that princes were iudged and deposed by them. *Salomon* iudged of *Abiathar*. the cause of *Ieremie* was heard of the princes, difficult causes were reserued to *Moses*, and consequently, to all princes that succeeded him. he that appointeth the hiest iudge, as did *Iehosaphat*. *2. Chron. 29.* had power about him.

2. Chron. 9.

1. King. 3.

Disposing of
Church goods
to whome it
belongeth.

Cecilian and *Athanafius* being wronged, appealed to *Constantine*. and therefore most lawfull is that authoritie of souereigne iurisdiction, which is vnited to the crowne, and disloyally and absurdly translated to these new elders, that of late are sprong vp in the church, and haue inuaded the princes authority. that which they alledge of the souereigne iudgement of the priest, *Deut. 17.* maketh nothing for the new eldership, nor against the prince. for that authority was subordinate vnder the prince, as appeareth in that *Iehosaphat* appointed the priest to iudge, and gaue him directions; and in that the keeping of the law was inioined to the prince, not to the high priest. and lastly, for that some princes haue deposed, and iudged the high Priest; but no priest euer iudged the prince.

The disposing of Church goods, and nominations to bishopricks depend vpon the princes authoritie, in prescribing orders and nominating officers of the Church: and therefore is lawfull, if the other be. howsoeuer it is, they cannot saie so much for their consistories, and therefore few words are best, where no reason nor authoritie helpeth their cause.

Answer to their
obiections a-
gainst the prin-
ces authoritie in
causes Ecclesi-
asticall.

Tu. 3.

1. Pet. 2.

Rom. 13.

They obiekt against the prince, that he is an humane ordinance, as if the ministerie, as ministers are chosen by men, are not likewise humane: and as if the prince, as his authoritie is of God, were not diuine: and so much surpassing the consistory, for that it is no diuine constitution, nor long since inuented by man.

They say further, that magistrates are not named among the officers in the church, which is not true: for both in gouernances. *1. Cor. 12.* and in the honor due to the king, and in the subiection which euery one is commanded to yeeld vnto princes, the same is set forth. neither may we thinke, that Christ dissolued the gouernment of states. Finally, seeing the scriptures giue him publike iurisdiction and authoritie, and commandement in the Church, and they themselues giue him power ouer all causes: by what title hath he the same, if he be no officer of the Church? For either he must be an officer, or an vsurper.

Yet *Saul* say they, is reprehended for sacrificing, and *Azziah* for burning incense: as if there were no difference betwixt gouernment, and the priests office, which no man might vndertake, but they that were of the stocke of *Leui*. but gouernment was common to princes, and necessarily inioyned them.

Seeing therefore they impugne the princes authoritie, let them hencefoorth make no brags of their loialtie, and true seruice. it cannot stand with the ouerthrow of the princes Ecclesiasticall authoritie. and seeing their contention for their consistoriall iurisdiction, is such an absurd and strange deuise; let them giue it no more such extrauagant titles. as there can not be two suns, the one shining at noone, the other at midnight, nor two heads of one bodie: so there cannot be

two supreme iurisdiccions in one state, the one not depending of another. For if the one command, the other forbid; whom should we obey, if both be equall?

This gouernment as hath been shewed, ouerthroweth the princes supremacie in ecclesiasticall causes, and leaueth little in ciuill causes. for who dare obey the prince that is giuen to Satan, vnles he feare not that he shall be deliuered vp to Satan for companie? It is most absurd, that the prince should be cited, appeere, and be examined, and in the end condemned by a sort of clownes or marchants: his garde in the meane while had need to be bound to the peace.

The Consistori-
all gouernments
aboue the
prince absurd.

Wherefore, considering as it were at one view, the nouelties, absurdities, contradictions, inconueniences, imperfections, and impossibilities of their deuises: it may seeme strange, that they durst obtrude the same, not to the multitude onely, who may easily be abused, but to hir maiestie and counsell also, who looketh more deeply into matters. but seeing they haue intituled the same the Lords discipline, a marke of the Church, a part of the Gospell, the eternall counsell of God, and haue forced and racked the scriptures to serue their purpose: I wounder the lesse that they haue abused men, that haue so shamefully abused the holy word of God. the papists they commend vnto vs certaine traditions as the word of God, yet ingenuously and plainly, they tell vs they are not written: their traditions of discipline, these men would haue vs belecue that they are written in the word, and yet neither can they prooue them, nor we finde them.

T.C.

These things I haue, as you may see, laid open before you, not to stir, but I hope to end contention: for what is he, that can contend against the truth, if once he see it? my onely desire and praier to God is, that it will please him to open the eies of the blinde, and to remooue all preiudicate opinions, that seeing the truth, we may imbrace it: and considering the preiudice that mutuall contentions haue wrought, we may detest them, and with one consent and minde, glorifie God the author of peace and truth, and all felicitie; whose name eternally be praised, Amen.

Of the contrarietie of their discipline.

CHAP. 12.

Wherein is declared, that their owne generall rules drawn from the kingdome and faithfulness of Christ, from the perfection of Scripture, authoritie of the calling of the ministerie: and that their assertions, wherein they compare their discipline to the tabernacle and temple of God, and make the same a marke of the Church, and part of the Gospell, and prescribed in the word of God, utterly ouerthrow their doctors, their elders, profane deacons, or rather collectors, their widowes, their consistories, conferences, and synods, the authoritie of the people, their confusion of pastors, and their whole discipline: for that the same to the worlds end can neuer be prooued to be drawn out of Gods word, or to answer those rules.

Were not the nature of man very desirous of nouelties; and beside the common affection of all, were not some singularly (as *Thucydides* saith) *δύλοι ἀνθρώπων, ὑπερβολῇ ἀληθινῶν*. that is, seruilely addicted to strange opinions, and proudly disdeining truth commonly known: it could not be, that so many refusing a gouernment so agreeable to the word of God, so approoued of antiquitie, so conformable to the lawes of the realme, should like of new platformes contrariant to the word, neuer knowen of anti-

quitic, and moreouer, which dissolue the gouernment and lawes of this land, and hazard the state of the Gospell, and are onely supported by faction, and blowen vp with a windie stile of vaine words of fantastical persons: as I haue shewed in all the particulars of the same, by reasons vndoubtedly true. will it please you to consider now, how their owne rules do ouerthrow their owne deuises.

Their reasons
drawen from
Christs king-
dome make
against them-
selues.

They haue told vs, that in respect Christ is called a king, and is said to be more faithfull in his house, than was *Moses*: that he hath prescribed a certaine forme of lawes for the gouernment of the Church, which none is to change nor to alter, nor to forsake or refuse. this engin they bende against the forme of our gouernment. the same maketh against their platforms that were neuer deuised by Christ, nor haue testimonie of the word. their officers and offices are all new, as hath been shewed. if they thinke otherwise, let them in schooles or writing defend or prooue their distinction and office of doctors, their confused equalitie of pastors, their elders, and their commission to make lawes, to choose officers, to iudge of faith and maners, to vse the censures: let them shew their consistories, conferences, Synods, and their iurisdiction out of Gods word, or answere my reasons, directly shewing the contrarie. To win credit vnto their discipline, they discourage vnto vs full soberly, and demurely, that Christ Iesus concerning the outward policie of the Church is a law giuer, as was *Moses*, and that we ought in external matters of the Church to be ruled by no other lawes, than such as he hath appointed. a matter (as I said before) strange, and which confoundeth Christs offices, and destroyeth the nature of faith, and taketh away Christian libertie. but of that we shall haue more occasion to speake particularly in another place. heer it shall suffice to shew how this position ouerthroweth all their platforms, their synodical decrees, their freewill sentences giuen without law by most voices: for that themselues confesse in part, and I doubt not but to prooue throughout, that they are none of Christs lawes, nor came from him, nor sauour of Christs wisdom. and very sawcie they should be if Christ were the lawgiuer, for all matters of externall Church policie, to take vpon them to adde, to diminish, and to alter his lawes, and to arrogate to the Consistorie and Synod power to make other new lawes.

They tell vs that the Scriptures do teach vs euery good way. the same maketh against their discipline. for not being found in Scriptures by their owne confession, it will be prooued no good way: and being no good way, how can it be found in Scriptures?

They make the common sort belecue, that no discipline is to be receiued into the Church, but the word of God. the same doctrine ouerthroweth the Canons of *Geneua*, the articles of discipline of the *French Churches*, their owne models, which may not without great boldnes be matched with the word, or affirmed to haue been found in the word. I would make him blush that durst in Schooles defend it, let *Th. Cartw.* as he hath boldly affirmed it, prooue it if he can, or defend it publicly if he dare.

Against the Archbishop they alledge that no officer or office is to be receiued or tolerated in the Church, but such as Christ hath instituted. the which as it maketh nothing against him, which as archbishop hath no authoritie but to moderate Synods and to receiue appeales made to him from inferior courts within his prouince: so the same ouerthroweth the commission and office of doctors, the president of consistories, elders, consistories, conferences, & their forme of synod.

To

To call in question the iurisdiction of Archbishops, they affirme that no man is to take vpon him an office but he that is called, as was *Aaron*: but they are not aware, that the same position shreddeth away the wilde authoritie of doctors, elders, consistorie, conferences, and their absurd and irregular Synods, which (as enemies in an assault enter the breach) would steale into the Church through the ruines thereof.

The abuse the similitude of the temple, and tabernacle, to prooue that euerie thing ought to be done in the Church according to the prescript of Gods word: yet in their platforms performe nothing lesse. for they are more like the confusion of *Babylon*, than the temple of God. This I haue shewed throughout this discourse.

They boast that the discipline of the Church, is as well commanded in the word, as the doctrine, and that it is the eternall counsell of God: but this their discipline is no where commanded nor contened, nor inferred out of the word of God, and is no part of Gods counsell; and therefore likely by their owne positions, to prooue some base and peruerse discipline, and not the true discipline of the Lord, as they gloriously vaunt, coldly prooue, peruersly beleue. T.C. and T.B.

The say further, that discipline is a part of the Gospell, and to be beleued as the articles of our Creed: but this discipline of theirs is no where to be found, neither in nor out of the Gospell, nor any where beleued, nor to be beleued: and therefore this forme which they prescribe vnto vs, not true discipline, but some fond deuise and dreame, fondly matched with the Gospell, and the word of God. T.C.

They tell vs, that no man dealt in the ministration of sacrifices, nor in the Temple, but such as had a lawfull calling: but these put the keies of excommunication in the hands of their prophane aldermen, nay of the multitude to whom they giue power of confirmation of matters, and make men deuoid of iudgement and learning, Iudges, controuersers, censurers, electors, and deponents, and gouernors of the Church, which haue neither calling nor authoritie thereunto: and therefore rashly violate the bounds of their calling.

In the limitation of their offices, they make very faire and large discourses, yet do they not distinguish the office of elders from the consistorie: nor the office of consistorie from the conference: nor the conference from synods: and absurdly inuest these with the office of the pastor, and make a gallimaufrey of offices. which albeit might be tolerated in the base sort of the clamorous disciplinarians: yet me thinke *Th. Cartw.* that maketh such a shew of learning, should haue reformed.

They say that the substance of discipline (which consisteth, if we beleue them in officers and offices) is not to be changed. yet in some Churches there is but one consistorie: in some no doctors, in others no deacons, and none haue widows. Some haue no conferences nor synods. and the iurisdiction is diuersly giuen and diuided. some denie gouernment to deacons, some to doctors: others giue the same iurisdiction to consistories, conferences, synods, which marreth all their discipline. some make Christs lawes part of discipline: others omit the same, and admit none, vnles it be the Church Canons of *Geneua*.

To prooue their officers, they alledge *Eph. 4.* and *1. Cor. 12.* yet neither do we finde Elders nor deacons, nor widows, nor consistories, nor conferences, nor synods: in any of those places: nor hath the people any supremacy giuen vnto it

in those places or other where.

It were infinite to prosecute all those rules which they alledge, yet are direct against them. by these you may esteeme the rest, & easily iudge what cause they defend, that is beaten downe with their owne weapons. but for that som of their principles require larger discourse: I haue thought it not amisse to examine som of their chiefe grounds particularly. and first this, whether the gouernment of Christs Church, be alwaies one and the same.

Of the alteration of Church gouernment.

CHAP. 13.

Wherein is prooued that there is not alwaies one forme of gouernment of the Church to be obserued. First, for that the officers and gouernors of the Church are often changed: Secondly, for that the lawes of the Church receiue addition, diminution and alteration. Thirdly, for that the examples and customes of the Apostles times and gouernment, do not binde vs. The first is shewed by the diuerse times of the Church, which sometimes is in prosperity, sometimes in affliction: Secondly, by the ceasing of Apostles and Prophets. Thirdlie, for that widowes are ceased. Fourthlie, for that the Sanedrin and policie of the Iewes is long since abandoned of the first Church. Fifthly, for that the gifts of miracles, healing, tongues, & such like which were in the chiefe gouernors of the Church in the Apostles time, are now nowhere found. Lastly, for that the disciplinarians themselues haue not all the same gouernors. The second is declared by enumeration of diuers lawes vsed in the Churches of the Apostles foundation, and the Iewish Synagogue, which now are abrogated. and Secondly by diuers absurdities following, if the lawes of the Church should alwaies continue and binde the conscience. The third point is declared by diuers customes and fashions obserued of the Apostles, which now are out of vse.

Great paines and labor haue the disciplinarians taken to prooue that the gouernment of the church is perpetually one and the same. which, notwithstanding that it were granted, would helpe them nothing. for so far are they from proouing that euer that forme of discipline which they desire was either in the Church of the Iewes or first Christians, that they haue not yet iustified any one materiall point in controuersie betwixt them and vs, or declared that euer it was vsed.

Their Synods, Conferences, Consistories, Doctors, Elders, Deacons, Widows, and all their salt conceites concerning their offices, are but of yesterday: that they were neuer before of late, we haue brought prooffe not to be answered. If therfore they had exchanged some of their zeale with a scruple of iudgement or discretion, they would haue fled from this position as mariners flie from rocks & sands. for thereon the miserable and desperate case of their peruerse discipline is pitifully wracked. But that you may perceiue that not onely their reasons are faultie, but their premisses false: you shall see (if the disciplinarians be not peruerse, they will also confesse) that their ground is false, and that the same forme of externall discipline of the Church is not alwaies the same.

Cic. de legib. 3.

The forme of gouernment taketh his name especially from the chiefe gouernors, yet the same standeth partly in lawes and orders, and customes: which if they be changed in the Church, the forme of Church gouernment may be saide to be changed. so that if I shew that the Church hath had at diuers times diuers
gouernors,

gouernors, & that it admitteth change of lawes; they cannot denie, but that the forme of Church gouernment is altered. but forasmuch as they vnderstand no language but their owne *barraguin*; and for that I would not haue them caull; I wil (God willing) shew that the officers of the Church haue been at diuers times, diuers: whereof some haue been added, some ceased. Secondly, I wil prooue that the orders and lawes of Church gouernment conteining their functions haue been altered. and lastly, that the examples and practise of Apostolike times are not now to be obserued.

1 The first is apparant, for that the Church sometime liueth vnder the crosse, sometime in peace; sometime hath the magistrate fauorable, sometime contrary; and is sometime gouerned by godly princes, as in the daies of *Moses, Ioshua, Dauid, Salomon, Constantine, Theodosius, Valentinian, Martian*, and others; sometime is dispersed and gouerned by other gouernors and pastors, as in the captiuitie of *Babylon*. and first persecutions of Christians. so that either they must deny that diuersitie of chiefe gouernors doth alter the state: or else that the prince hath any gouernment in the Church. but in that point they haue all that know what gouernment meaneth for parties: in this they haue scriptures and their owne friends aduersaries. for by Scriptures I haue shewed, that the prince is chiefe officer and gouernor of the Church in externall matters: and *Beza* confesseth that he is a member or officer of the Church, and hath *potestatem archiepiscopalem*, that is, the power of a chiefe commander; & necessarily must they yeeld the same, vnles they will either denie that he hath power in the Church, or say that he hath it by vsurpation without office or title. Considering therefore the diuers face of the Church in persecution, and in peace, he must haue a strange sight that can see no diuersitie in gouernment.

Confess. c. 5.

But be it they lust to quarrell against the gouernment of princes, vpon which stone they are still stumbling; yet can they not take any exception against the ceasing of apostles, euangelists and prophets, which were the chiefe gouernors of the first Churches. Apostles, prophets, and euangelists, were appointed by *Christ*, which of elders, consistories, and the rest of the fabulous discipline, can not be said: but those are ceased. and although apostolicall iurisdiction continue: yet no man is now ordeined an apostle. that which they say of extraordinary and ordinary, is the ouerthrow of their cause. for if these offices be extraordinary; and all offices that are reckoned vp *Eph. 4.* be not ordinary, then the gouernors of the church ceasing, the form of church gouernment must needs be altered. for it is absurd to cal that form of gouernment the same, which hath diuers chief gouernors.

And not onely apostles are ceased, but diuers other officers then vsed in the church of *Christ*. In the Church of *Antioch* there were prophets and teachers. that they were not in all Churches, nor alwaies continued, the words of *S. Luke* do shew: ἦσαν δὲ τινες ἐν ἀντιοχείᾳ καὶ ἦσαν ἐκκλησίαι πορεύονται, καὶ διδασκαλοὶ, that is, (if you interpret the words) there were certaine prophets and teachers at *Antioch*, according to that forme of gouernment that then was. if any say otherwise, let him shew how these words can otherwise be expounded. Likewise, in the Church of *Corinth* there were certaine prophets, or interpretours of Scripture: which though imitated at *Geneua* once, and once here, yet are for causes, left off in both places.

The widowes which are reputed so necessary officers, of some of the platformers, are (notwithstanding) nowhere found. in *Geneua* they rather vse in their hospitall,

2

Act. 13.

3

Hebr. 7. 8. 9.

hospitall, the seruice of poore men then poore women in *France*, and other churches, they haue no shadow of widowes remaining. where is then the substance of discipline, that standeth partly in this officer? and where is the same gouernment, the gouernors, or (that I may speake more fitly) the officers pretended, being changed? What should I speake of the alteration and change of the priesthood, and the Leuiticall order, which by *Christ*s eternall priesthood is abrogated? is that also remaining? and if not remaining, where is this selfe same forme that they would haue to be in all churches? where was it before the law, when there was no such distinction of priesthood, but that the chiefe of the families, were priests also? To hold that all this was one forme of gouernment, is to make things differing, and things continuing, with things ceasing; and things done distinctly, with things confused, all one.

4

Aulson.

Beside the office of priesthood, the sanedrin and great councell at *Ierusalem* is no where extant. Here I thinke that the disciplinarians will answere, that their consistories are but a transumpt and counterpane of that office. ordinarily they make a long discourse of the translation of that office into the Church, powring out *λῆρην πολλὴν καὶ φλυαρίαν*, that is, much dotage and vanitie in lieu of Diuinity: and painting out *nebulas in pariete*, that is, a cloudy consistory neuer found, but of late, vnlesse it were on a painted wall. This deuise haue I, in this and other discourses, refuted. vnlesse they can bring other reasons, they shall not onely loose a consistory, but acknowledge that the Church is diuersly gouerned. especially, seeing the same was sometime monarchicall in the externall forme, to wit, when *Christ* was here vpon earth: sometime aristocraticall, as in the times following: and sometime popular, as at *Geneua*, where the people hath power, by the lawes of that citie, not onely to quasse any order, but also to quasse the consistory in pieces, as is euident in the discourse of that state.

5

And great reason there is, that the officers and gouernment of the Church should oft times change, seeing the graces of prophesying, healing, toongs, miracles, and other gifts, which are necessary for execution of some offices, sometimes cease, sometimes flourish, sometime are giuen meanly, according to Gods diuine wisdom. Seeing then, the extraordinary gifts do cease, and ordinarie gifts are diuersly bestowed; the extraordinary offices of gouernment must needs cease, and others receiue alteration.

That the same forme of gouernors is not alwaies, nor euery where the same, it is euident, for that at *Geneua* there is but one consistorie for diuers parishes, no doctors of Diuinity distinct from pastors, none but profane deacons, no widowes. in *France* onely pastors and elders are thought necessarie parts of the consistory. in *Flanders*, so far are they from perfection, that they want pastors in diuers churches for want of maintenance, foolishly spoiled by the default of the patrons of discipline. will our platformers condemne them for maimed Churches, where their discipline is but new creeping out of the ground? it is hard to say what they will do: but let them not be too bold, least for one reproofe they receiue three.

Now that I haue shewed, that the same forme of Church gouernment is not perpetually to be obserued, by reasons drawn from the gouernors; the same is likewise to be confirmed by reasons drawn from the diuersitie and ceasing of orders and lawes sometime vsed in the church. not that I acknowledge that the lawes of the new platformes haue testimony from Scripture (for this whole discourse hath shewed the contrary) but that you may see they bulde on false grounds,

grounds, as well as they worke with mishapen arguments.

Our Sauour *Christ* instituted a ceremony of washing of feete, which he in-
ioyned his disciples to obserue. the same was long continued in the Church of
Christ, as is euident in a certain discourse attributed to *Cyprian* of that argument,
yet is the same now ceased. I
Iohu 13.
Cyprian de ablu-
tione pedum.

The apostles decreed that all should abstaine from blood, and from things
strangled; which is now discontinued. *Th. Cartw.* saith, the same is to be obserued
in his case: but the same was neuer so enacted by the apostles, that in any case
then it might be broken. and therefore he is not a litle wide from the apostles
meaning. If this law cease now, which was then obserued of all; then is the law
ceased, and he saith nothing to purpose. 2

The apostle willethe the *Romans* to greet one another with an holy kisse. which
rule, although some of the disciplinarians obserue with lesse then holy deuotion;
yet, I thinke, they will not haue this commandement obserued literally, nor yet
mystically, as do the papists in their *pax* kissing. This custome, it had course one-
ly in those times. 3

The rules of the apostle, whereby he enioyneth *Timothie* to drinke wine, and
yoong women to marry; are not so in vse, but weake stomacks may refuse, and
women containe without offence. and leudly doth *Th. Cartw.* apply the charge of
the apostle, inioying *Timothie* to obserue this order without preferring one be-
fore another, (which is meant of doctrine, and of iudgement, as *αἰσχρολογία* and
αἰσχρότης sheweth, and the apostles vehemencie declareth) to a ceremony not
necessary: and where the apostle speaketh of proceeding in iudgement, to turne
it to the rules of Church gouernment. in which offence those are partakers with
him, which wrest the commandements *1. Cor. 11*, meant of doctrine of the Gos-
pell, to their discipline, contrary to the Scriptures, and to the Apostles meaning. 4

Euery man praying or prophesying with his head couered, dishonoreth his
head (saith the Apostle:) which rule, if the disciplinarians obserued, or thought
all orders then in vse, now to be obserued; they would not preach in their hats,
or flat-caps, nor pray in their night-caps. 5
1. Cor. 11.

Likewise, the apostle giueth order, that women should not discover their
heads; which neither the maidens of *France* nor *Piemont*, that go with their heads
vncouered, and are attired onely in their haire, doe esteeme as a perpetuall law.
wherefore, if (notwithstanding) the apostles commendation of the *Corinthians*,
for obseruing his orders, these rules are vanished, and *Christians* left to their li-
bertie; wherefore should men be tied in other matters, which they are neither
commanded to keepe, nor commended for keeping of them? 6
1. Cor. 11.

The wearing of gold is forbidden to women; yet who more gorgious then the
sisters of the fraternity of disciplinarians? nay, which is more (as if it were a
matter indifferent, to neglect the apostles order) the pastorall order, among
them, saith nothing, nor reprehendeth it. 7
1. Pet. 3.

What should I speake of the apostles orders concerning loue feasts? *συνεχ-
μινοι εἰς τὸ φαγεῖν, ἀλλήλους ἐνδύχατε* (saith the apostle) that is, when ye come toge-
ther to eate, stay one for another. which custome of loue feasts, and all the apo-
stles orders concerning the same, are now expired: and all those rules that con-
cerned the iudges, *1. Cor. 6*, the order of propesying, *1. Cor. 11*, the widowes, *1. Tim.*
6, their mutuall salutations, and their washings, are nor in obseruance. 8
1. Cor. 11. 33.
Yet was the
same conti-
nued vntill
Iustins time.

If then not so much as the lawes prescribed by the apostles, are to be obserued;
what 9

what is to be thought of the disciplinarians fancies, which (except men affected like to themselves) no man euer conceiued to be commanded by the Apostles? and if this substance (as they call it) receiue such change; what may we thinke of their circumstances, which all are changeable, as *English mens fashions*?

That the lawes of Church gouernment are not perdurable, the abrogation of the whole ceremoniall and iudiciall policie of the *Iewes* doth declare. so that obseruing the morall law of God, and whatsoever hath dependance of that which is the true rule of discipline of maners: the rules of their Church gouernment deserue no credite, being nothing but counterfet discipline, and hauing neither attestation of the morall, nor other law of God, and being no where to be found in his word, or other where.

This discourse (as I said) I make against the disciplinarians, not as such as haue their rules of discipline prescribed in the word (for their whole frame of discipline I haue prooued to be drawn from their owne inuention) neither as if I disputed against such as much esteemed apostolicall rules (for no man neglecteth them more in their attire, diet, greetings, brauling feasts rather then loue feasts, and the whole platforme of their discipline) but to shew, if all this were granted, that we are not tied to all rules prescribed by the apostles, which they to no purpose vrge.

Finally, if all the apostles rules and formes of proceeding in the gouernment of the Church were to be obserued; then were it sin not to haue widowes, and sin for weake stomacks not to drinke wine, and not to haue loue feasts: and then the morall law should not be perfect, and *Christ* and his apostles should not be ministers and teachers of the Gospell, but second law giuers: and then should all churches in the world be maimed, and deformed; and the platformes halting and deformed platformes. all which would they grant, yet I trust they will not be so venturous, as to defend.

*Legibus non ex-
emplis vivendum.*

That we are neither bound to the gouernors nor lawes of the apostles times, we haue sufficiently declared. now we are to shew that we are not tied to their examples, practise, or proceedings, which is far more easie to be prooued. for if lawes are not to be followed, when the common rule inioyneth vs to follow laws, rather then examples; sure examples can not binde vs, which rest not vpon law.

1 The apostolike church had a custome of loue feasts, somewhere moderated by rules, in most places obserued by example, as is euident by the sixt of the *Acts*, where the apostles for the trouble of them, gaue ouer the ministration of tables: & *Iudes* epistle where the blots of their loue feasts are noted: and *1. Cor. 11.* where their gluttony and gormandise is touched. the same order continued in the time of *Iustin Martyr*, and so vntill the age of *Cyprian*; yet for the manifold abuses generally abandoned. which, albeit some of the disciplinarians, as pretie louing pigeons, would recall: yet the master workmen will not (I think) deny to be wel left.

*Apol. 2. ad
Anon.*

2 In the first propagation of religion, those that had lands, sold them, & brought the price, and laid it downe at the apostles feete, and the Christians then had all things common: which none but anabaptists stroue to put in practise. *Th. Cartw.* sometimes he held that the communitie vsed in the apostles time, should now be practised, and that the vse should be common, the possession priuate. but seeing he refuseth to put the same in practise in his owne lands, and bringeth nothing to his godly pastors feete, nor yet fingers; and rather purchaseth others liuing, then selleth any thing of his owne: we neede to argue no longer against him, which hath

hath yeelded in this matter long since. and I know none but holdeth that the communitie in the apostles times vsed, if it were now recalled, were anabaptistcall: for the anabaptists desire no other. If any do hatch any such opinion, it is some hungry deacon or elder, that hath morgaged or spent his owne, and now would banquet and feast at others charge. whose nailes, vnlesse they be pared with the knife of reformation, they will marre all the platforme with their greedines.

The church of the *Corinthians* did receiue the Lords supper together with their owne supper. the same had a custome, to meet for mutuall consolation and interpretation of Scriptures. among them there was a custome, that such controversies as did arise in ciuill causes, should be composed by iudges of their owne. Women vsed to prophesie amongst them, as is apparant by the words of the apostle: where he saith, *A woman praying or prophesying with hir head vncouered, dishonoreth hir head.* which customes are now abolished. and albeit among the disciplinarians, the women (as those which *Tertullian* speaketh of) are *nimis procaces*, that is, too saucy, and full of prattle; yet the sober sort alloweth (I thinke) no such order.

In the election of *Matthias*, the people presented; in the choise of deacons, the people first considered of the matter: among the disciplinarians, the aldermen be the belweathers of the flocke, the people followeth in silence and deuotion; and among them, *qui tacet consentit*, he that holdeth his peace consenteth, contrary to the rule, *qui tacet non consentit, verum tamen est eum non dissentire*. that is, he that holdeth his peace, consenteth not, although it be true that he dissenteth not.

The custome of washing of feet is ceased. that which our Sauour would not permit; that they of *Genena* command; to wit, that ministers should not onely bury their father and friends, but attend the bodies of others, and follow them to the graue. they thinke it not vnlawfull to compose the different of friends that are at variance, albeit our Sauour refused it. generally, the example of our Sauour and the apostles, that receiued the Communion at night, is reiected. ministers now liue vpon lands or riches, and among the disciplinarians vpon pensions; they wander not abroad, as did the apostles of our Sauour *Christ*.

Those therefore that apishly strue when they speake *English*, to vse the apostles phrase, and speake so as the common multitude rather woondereth than vnderstandeth, and in other things leaue the apostles example and practise; let them not brag that in their discipline they follow the apostles, or that, wherein they follow them (vnles they do as we do) they deserue any commendation. but we must beare with them: for albeit they haue not the thing, yet it is some comfort, that they haue the glorious phrase, and stile of discipline.

Lastly, seeing in their life and proceedings, the apostles vsed not alwaies one course: as they taught vs that these things which these fellows would haue firme, are indifferent; so they teach vs that their examples cannot alwaies be imitated, seeing they did things diuersly. Sometime in their elections they cast lots, sometime they permitted matters to the people, sometime they did all themselves, sometimes the apostles in common consulted, sometimes one apostle prescribed what order he thought conuenient. sometime the apostles, sometime bishops heard causes, and ordeined ministers. sometime women prophesied, sometime they kept silence, sometime all prophesied by the apostles permission, sometime

3

1. Cor. 11.

1. Cor. 6.

1. Cor. 11. 5.

De prescrip.

4

5

6

Epistle to Tim.
and Tit.

Cor. 4.

Act. 6.

Act. 14. & 20.

Ad repetit.

Turr. sophism.

sometime one apostle did vse correction, as where *S. Paul* threatneth that he will come with a rod: sometime, as may be coniectured, more of the apostles ioined together. In some places they appointed deacons first, in some place bishops. Sometime elders or priests liued together in societie vnder a bishop, sometime one elder or pastor had the cure of one church, and infinit other varieties there are, which no man obseruing one continuall course, can vse in all his proceedings.

Wherefore, seeing neither the same gouernors, nor lawes, nor practise, which was in the apostles time, hath course now; it is a fond assertion that we ought to haue the same externall gouernment that was vsuall in the apostles time, and so *Sadeel* their friend holdeth: and had we, yet should the disciplinarians receiue no profit by it, for that in their gouernors, lawes, & customs, they haue digressed, not onely from the apostles times, but from all sober practise of gouernment.

Of certeine common distinctions, vsed by the disciplinarians.

CHAP. 14.

The distinctions of ordinarie and extraordinarie, substance and circumstances, and thirdly of officers and offices, which they hold out as bucklers to receive our arguments, are extorted out of the disciplinarians hands, as neither grounded on Scripture, fathers, nor reason, nor greatly fitting their owne fantasies.

AS soldiours beaten from their ground, defend themselves vnder their palliades and trenches; so the disciplinarians, as distressed in open field, do retire behinde certeine distinctions. when we shew that the same discipline is not permanent, nor perpetual for all times, nor al gouernments: they yeeld in circumstances, they make head in the substance (as they call it) of discipline. when we vrge them to declare what substance is perpetuall, they tell vs that their officers, and their functions are perpetuall, howsoeuer some lawes are changeable, which may seem to be matters of substance. when we shew them that the functions are not so perfectly obserued in Scriptures, and that the magistrate is gouernor of the church, and that ministers oft times are chosen ciuill iudges; they would winde out by the distinction of ordinary and extraordinary. out of which holes, now (God willing) I purpose to driue them, beginning with the distinction of ordinarie and extraordinarie.

What is ordinary, what extraordinary.

Ordinarie is taken diuersly, according to the word wherunto it is applied, and so likewise is extraordinarie. In nature that is called ordinarie, that is according to the course of nature; as that is called in nature extraordinary, that is miraculous or against the common course of nature. In law that is called ordinarie, sometimes that is by common course of law, as *Iudex ordinarius*, that hath his authoritie by law; or *Pena ordinaria*, that is inflicted by law, and likewise extraordinarie is called, that is done either by speciall grant, or speciall power, by the princes authoritie, either confirmed by law, or repugnant to law. and sometimes ordinary or extraordinarie is vsed for accustomed, or not vsed. and this is the vse of the word ordinarie among those that speake *Latin*, and correct *English*. Of late I confesse, that ordinarie hath been taken of diuers, for that which hath continuance: and so we take ordinarie succession for continuall succession, and account that ordinarie (as I said) which is continuall, and commonly vsed.

This

This vnderstood, we say that their distinction of ordinarie and extraordinarie is disordered and absurd. for our question in this dispute concerning discipline, being what is lawfull, what vnlawfull: when we shew that princes haue gouerned the Church, and haue appointed and executed diuers orders and lawes; their saying, that the same is extraordinarie, is to no purpose. for were it not vsed by continuall descent; yet not being contrarie to the law, the same must be ordinarie, according to the question in controuersie. therefore, vnles they shew that the same is contrarie to order and law, they say nothing. likewise, when they alledge that the intermedling of priests and prophets is extraordinarie, they consider not what the word doth meane; and say nothing, vnles they can shew, that by law priests and Leuites ought not to deale in ciuill matters.

When to prooue that ministers haue iurisdiction one ouer another, we produce the autoritie that the apostles had ouer inferior degrees of the ministerie; they alledge that the same was extraordinary: yet they know that it was lawfull, and vse the word extraordinary to signifie that which hath not continuall succession. but they cannot shew why being lawfull, the same should not haue continuance. for being authorised by Christ, practised by the apostles, receiued in the apostolike churches, and confirmed by decourse of yeers: it is absurd to call that autoritie vnlawfull: which may also be said of the power of princes which they haue in the Church.

As for that iurisdiction that prophane elders and their consistories, conferences, and Synods claime in the church, the same may wel be called extraordinary, being against lawes and orders, and vse, and hauing no succession from antiquitie. and not onely that, but irregular, absurd and confused also, as hath beene shewed. This doubt cleared, let vs discourse of that which followeth of substance and circumstance.

Substance in termes of Logike is *συμβεβηκότων ὑποκειμένων*, or the subiect of accidents, and very improperly is called in our language the sum or chiefe grounds of any busines or matters: which phrase the disciplinarians as it should seeme would rather vse, then the common stile of the learned. This therefore I reprehend: first, that dealing in a controuersie of such weight, and so much debated among the learned, they haue most ignorantly and leudly placed substaunce in externall matters, which is as much as if they would confound things of diuers kindes, and mistake accidents that are externall, for the substance that is external. for although accidents haue a certaine being, yet they must remember that their nature is in *inhering or being in other things*, and that they cannot be called substance; no more then beauty, proportion, and whitenes can be called a man. If they had but the iudgement to auoide a blocke where others haue stumbled before, they would not haue fallen headlong into that error which Sadeel their friend reprehendeth in *Turrian* that would haue substance or an essentiall forme to be in the externall forme of the Church.

Accidentis esse esse inesse.

Adm. Tur. Sophist.

Secondly, they fault, for that speaking as the vulgar vse made them, contrarie to the learned, they neuer declared their meaning, nor set downe in plain terms what it is that they call circumstance, what substance, but run away in a cloud of words, as if they meant rather to steale away their cause or win it by faction, then to iustifie it and defend it in disputation.

A third error there is, that they haue not contrediuided substance and accidents, but substance and circumstance: as if there were nothing in that which

they call circumstances, but matters of time, place and person, which properly are termed circumstances, and as if all that is not circumstance were with them substance.

But most grossely do they erre in that they themselves do not obserue their owne distinction. for taking substance for that which is not changeable, and circumstance for the rest, it hath already and shal be prooued, that they themselves change matters of substance, and stand vpon circumstances, as if they could not be changed.

Substance of discipline sometime changed by the disciplinarians.

Substance some place in officers and offices: but both these euen by their own practise receiue change. At *Geneua* and other Churches they haue but one consistorie in diuers parishes: they giue the office of doctor to the pastor. they haue no deacons, but prophane proctors of the hospitall: widowes they haue none at al. Fewe Churches in *France* or *Scotland* haue doctors, none widowes: the office of the Consistorie is communicated sometime to Conferences, sometime to Synodes.

Tit. du Consist.

art. 10.

Eccl. dis. & discipl.
de Fr. Tit. des anciens. Art. 2.

The office of elders as it was at first forged by them, so is daily changed and altered and new forged. some make them iudges of religion. the articles of *French* discipline ashamed of their absurd dealing, doth by expresse articles barre them. some make them promoters, some informers, some cannot tell what to make them. some make doctors gouernors, some take away that part of his office. but what should I speake of one or two things, seeing both about their officers and offices, and euery of them, they set downe nothing certaine, vnles it be somewhat which they borow of our gouernment, and make it woorse?

Circumstances likewise which is the changeable part of their discipline, as themselves giue out, (for they make it like *Diana* whom Poets feine to be in heauen a goddes, and in earth mortal, and so giue hir diuers names) notwithstanding are with them vnchangeable. for, that the doctor should teach, and the pastor exhort, is a circumstance. for they will haue the same executed by those two persons, which is a circumstance; or els they cry out shame and confusion of officers. that the magistrate should meddle in making ecclesiasticall lawes, they will not suffer. they meane not to haue the persons altered. the deacons they will not haue called proctors of the Hospitall, nor maisters of the Hospital, nor collectors for the poore, but plaine deacons. they will not haue the president of Synodes called archbishop: so curious they are not onely about circumstances, but words also which they will not haue changed. so that although they talke much of the varietie of circumstances, and change their discipline like the moone, yet these things they will not haue changed.

The fift fault of this distinction is, that it doth not comprehend halfe of that discipline, which is requisite in the gouernment of the Church. therein is left out the orders for the maintenance of the Church, and the officers and the lawes of discipline, and the Christian magistrate, and their formes of proceeding.

Sixtly, seeing substance is subiect to generation and corruption, and is in continuall motion, and that actions cannot be without circumstances; they absurdly take the name of substance, for that which cannot be changed; and the name of circumstance, for that which is subiect to alteration. for which, without circumstances they must be tolde, that their deuises be a packe of fond nouelties, without ground or substance.

Neither doth the distinction of officers and offices helpe the matter. for it is
as

as much as if a man should distinguish a lustice from his iusticeship: and a Christian man from the dutie of a Christian man. which may well beseeme the disciples of *Ramus* that vnderstood Logike in his time as much as *Raclet* did *Aristotles Metaphysicks*. but seeing we can haue no better, let vs examine it such as it is. the substance of discipline they diuide into officers and offices. a strange partition (me thinke) that offices and duties should now become substances: and stranger in this, that the qualities and duties of men should be diuided from the officers, as if the life should be diuided from the soule.

A third error is this, that the offices of Christians being varied according to diuers respects and circumstances (for one thing is required of old men, another of yong, one thing of the same men as they are fathers, another as they are masters, another as they are friends) they make their officers men of one respect, alwaies like marble men looking one way, and say that their offices are not changeable.

Adde heerunto that they themselues do not obserue this distinction. for they attribute diuers offices to the same man: as to the pastor, who sometime is chosen president of the Synod, sometime not: sometime visitor, sometime not: and is not such a *Stoike*, but he changeth faces and countenance, and taketh on him the office of a counsellor, of a subiect, and of an officer. and my lords of the new consistorie, gentlemen of fiftie yeeres standing almost, are sometime lords, sometime magistrates: and they of the baser sort, are sometime elders, and presently thatchers, mustard makers, and candle sellers, which is a mightie change of offices.

Now whosoever denieth that officers & offices are to be altered, let the looke the Ecclesiastical orders of *Geneua*, and compare them with the articles of *French* churches: and then with *Caluin* and *Beza*, and *Daneau* the fountains of discipline, and the late holy articles of discipline with former platforms: and then he shall see their harmonie, how little melodious it is. some make more offices, some fewer; some giue that, which another taketh away, & yet we must beleue that nothing in officers or offices is to be stirred. for my part although the disciplinarians beleue all the rest, I cannot beleue one line of their discipline more than is maintained in this Church of *England* alreadie. and therefore if they will maintaine their discipline, they must finde vs out better reasons, and forge vs new distinctions, for these which hitherto haue been vsed (you see) are all in pieces.

CHAP. 15.

Wherein is declared, that it is an impious vntruth to affirme the Consistoriall discipline to be a part of the Gospell, or a marke of the Church, by diuers reasons drawen from the nature, antiquitie, certaintie, authoritie, effects and qualities of the Gospell, and marks of the Church, which without great boldnes the disciplinarians cannot apply to their discipline. Many inconueniences are likewise declared to follow that assertion, which they cannot well admit.

Although they cannot win matters with reasons; yet some of the disciplinarians haue good hope to preuaile with the simple, by great crakes: and therefore do not stick to call their discipline the temple of God, the mount *Zion*, the tabernacle of the Lord, the eternall counsell of God, the scepter of *Iudah*: and to win all, *Th. Cartm.* saith, that the discipline he contendeth for concerning the eldership, and that gouernment, is a part of the Gospell, and a marke of the Church.

Which

Which opinion, although it be rather to be corrected with certaine *Homerdeall* stripes, than refuted with words : yet for that it hath taken some roote in the mindes of the weake, and is both the mother and nurse of a goodly race of *Bavowistes* ; and for that I would leaue vnto the disciplinarians neither defence of reason, nor shew of words ; shall be heere razed and refuted. and the rather, for that by profession of Christianitie, I am bound not to suffer the intemperate fancies of mens brains to be matched with the eternall, and most holy word of God.

I say therefore, that whosoeuer mainteineth that the discipline which the platformers striue for, is a part of the Gospell, and a marke of the Church ; holdeth opinions very impious, and slanderous against diuers Churches professing the Gospell, and vtterly vntrue.

It is an impious
assertion that
maketh their
discipline a part
of the Gospell.

Rom. 1.

1 The effect and summe of the Gospell, is contained in the writings of the prophets, and by them foretold, as the apostle witnesseth, where he saith : *ὁ ἀρχαῖος Θεὸς, ὁ προσηγγεῖλατο διὰ τῆς προφητῆς αὐτῆς ἐν γραφαῖς ἀγίας.* but this their discipline was neuer fore-tolde, nor fore-knownen, nor mentioned by the prophets. if they can shew it, or any part of it out of the prophets, why do they proceede so slowly ? why are the prophets mentioned, and cited so rarely ? of Christs eternall kingdome there is mention made in the prophets : but we speake of the externall gouernment of the Church (a matter of another sort and nature) and talke of a new forme of discipline.

2 No part of the Gospell is knownen by nature : but some part of discipline, as that which concerneth order and comelines, and certaine rules deriued from the morall law, is knownen by nature, *Ergo. &c.*

3 Againe, no part of the law is part of the Gospell : but discipline conteineth the speciall parts of the law, as namely such as concerne decencie, and comelines, and equitie.

4 The Gospell is receiued by beleeuing, and he that beleueth the Gospell truely, doth that which Christ Iesus requireth : but discipline is not receiued by beliefe : neither doth he satisfie that which discipline requireth, that beleueth, but he that doth it. and therefore vnlesse they meane to confound faith & works ; let them not mainteine this opinion of discipline.

5 Christ Iesus himselfe in his owne person deliuered and taught all the Gospell : but he taught not this discipline. if they hold the contrary, let them shew out their officers and offices of the Gospell : nay let them shew it them out of any part of Scripture, and it shall suffice. if not, let former follies warne them hereafter to be more wise, then to make their deuises Christs Gospell.

6 The Gospell hath authoritie from Christ, was preached by the Apostles, receaued by antiquity, deriued by succession to vs : but this their discipline conteining a role of officers, and a description of their functions, hath neither authority from Christ, nor was preached nor taught by the Apostles, nor hath testimonie of antiquitie, as I haue in the seuerall parts of their discipline confirmed. let them therefore cause *Th. Cartw.* to recall his vntrue assertions.

7 The description of the Gospell is most repugnant to their discipline. the Gospell is the glad tidings of saluation : the subiect of it is Christ Iesus : it is apprehended by faith : it is the power of God to saluation, and is in expresse words comprised in the writings of the prophets and apostles, and hath continued, and been preached since the fall of Adam. it worketh life, and is not the Ministry of death : and conteineth ioy and comfort, and not lawes of punishment and correction :

rection; but this their discipline is a message of contention, and brawling, and hath wrought great discomfort in the hearts of the godly. it hath destroyed many soules, which haue departed from the Church vpon offence taken by it. the same sauerh none. the subiect of it is the externall gouernment of the Church, whose vse is in practise, not in beliefe. for little doth it helpe the disciplinarians to belecue it: their onely grieffe ariseth vpon the refusall of it. if they belecue to be saued by their discipline, their faith is built on sand: in respect of the disorders of it, it is a rope of sand. the same was lately deuised, and neuer heard of in ancient time. it is the Ministry of death, when men are cut off by excommunications, and the whole force and sinewes of it consist in censures, and punishments: and therefore, neither is it a part of the Gospell, nor like the Gospell.

8 Further, it were a matter altogether incredible, if a part of the Gospell should neither be found in the new Testament nor old, nor yet mentioned of so many godly Bishops, and fathers of the Church, and onely be reuealed to *G. W. W. T. I. P.* and *T. C.* of late time.

9 And being a part of the Gospell, it were a very bold part for them of *France* and *Genoua*, not onely to make new Canons, but also to abrogate their Canons, and to alter them and transforme them: which in the Gospell or any part of the Gospell, is not lawfull, nor sufferable. moreouer, seeing *Th. Cartw.* giueth out, that it is a part of the Gospell; he may content himselfe, seeing he will not denie I thinke, but that this Church embraceth all the Gospell.

10 Finally, if their discipline be a part of the Gospell; then are not they the true Church of Christ, that refuse the same: then haue the *Barrowistes* iust cause to depart, and seperate themselves from vs: then is *Th. Cartw.* defence against *Harr.* a most weake and childish defence. I maruell with what face he durst take vpon him the defence of our cause, handling the same so weakely and vnfaithfully. it was an error vntollerable, to make discipline a part of the Gospel: but hauing laid downe that for a position, it was more absurd and sencelesse to defend our Church that refuseth his discipline. therefore, if he will heare good counsell, let him lay hand off our cause, which we are by Gods grace able to defend, as well against him, as against the *Barrowistes*; both which consent together alike, in defacing the Church of England. wherein his fault is singular, for that his erroneous positions gaue occasion of fall to others of weake iudgement. for this cannot be denied, if the discipline which they strue for, be a part of the Gospel; then is not the Church of England the true Church refusing it: and *Th. Cartw.* strueth both with his aduersarie and himselfe, most ridiculously.

To excuse himselfe, he will say as he hath heretofore, that his discipline may be concluded out of the word of God. but both his allegation is false, as hath bin shewed in this whole discourse: and were it granted, yet his excuse and defence is most simple, and weake. for there is alwaies as great difference betwixt the text and the conclusions, as between the premisses of a demonstration and the conclusion. they are *negotia & quæstiones*: that is, such as are true of themselves and neede no prooffe: these neede prooffe. the arguments of lawe, though esteemed where there is no law to the contrary: yet are far inferior to the allegation of the text. out of one text diuers conclusions are drawn, diuers one from another. *Beza* thinketh that he hath well concluded in his annotations and interpretations: yet is he not generally receiued. nay, we receiue not the fathers without scripture, much lesse *Th. Cartw.* who renounceth diuers of his conclusions, and

Th. Cartw. and Giff. writings against the Brow. and Barrowistes very senceles.

and may be ashamed of the rest, if he saw their deformitie and bad sequele. to helpe the matter he saith, he meaneth not all that is concluded out of the Gospell, is Gospell: but that which is well concluded: which is the bane of his discipline, then which, neuer argument was more peruersely concluded. beside that, it is not true altogether. for it may be concluded out of the Gospel, that *Th. Cartw.* beleeuing the Gospell shall be saued, yet is not that speciall proposition any part of the Gospell. the assertion is so deformed, that it hath no colour to couer it, the onely colour and couer is a sponge, wherewith it ought to be wiped out, that the *Barrowistes* do no longer triumph ouer *Th. Cartw.* their first patriarke and top of the curred.

The same course is to be taken with the other opinion of his: *That discipline is an vnseparable marke of the Church.* for if this be granted, then is not the Church of England the true Church of God. and by consequent it is not without cause, that the *Barrowistes* haue departed out of the Church. for the Church cannot be without hir proper markes, no more then the sun without light, or faith without good workes. but that it is no marke, these reasons may shew.

1 The Church of the Iewes was the true Church of God in the times of *Dauid* and *Salomon* and the kings: yet had they no such discipline as this, which is commended for true discipline.

2 Neither had the Church any such discipline in the Apostles time, nor in the times folowing, nor after that the Emperors became Christians, as hath beene shewed in this treatise.

3 Nay, they of *Geneua* and *France*, differ much in their gouernment from those orders which the disciplinarians seeke for, as also hath been shewed.

4 Finally, they themselues must needs be out of the Church, for that they haue not their discipline but in conceit: and that so broken, as nothing can be deuised more peruerse, nor defectiue.

The generall
conclusion.

Wherefore, seeing (my deare countrymen) that the disciplinarians haue neither reason to vphold their platformes, nor colour to make so great brags: be no longer abused with vaine words of men that either speake for that they woulde haue, or commend that which they would stil reteine: but search out the grounds of truth, embrace godly peace, refuse fond nouelties. and so the God of all truth after this lamentable contention about order, shall blesse vs both with knowledge of truth, and with perfect peace. which God grant vnto vs, for Christ his sake, which is the onely author of truth, and worker of our peace.

F I N I S.

